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THE · BETTER · WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

He who can gain the respect of his political opponents now-a-days, must be great, indeed.

People demand a revision in their creeds as they rise above it—as they become better than their creeds and their particular god.

A prince of cranks is the modern messiah. The latest appeared at the St. Denis Hotel, New York, the management of which was anxious to get him away, as his mania was accompanied by violence. He says that there are several messiahs and that he is one of them.

Whether Spiritualism is worth investigating depends upon the investigator. It is like looking into a mirror in which we see ourselves reflected spiritually. All men haven't the courage to undertake so hazardous an enterprise. It might lead to an "expose" of the investigator.

When fanaticism begins to lead in a cause, respectable people withdraw from it as public advocates and workers. A little conservatism is even good in radicalism. Not all are moral cowards who hold back. They are but sensitive to public derision elicited by the crank element in their cause.

Persons who call themselves mediums; operate in the name of Spiritualism and then produce fraudulent spirit manifestations or imitate the genuine, are not Spiritualists; have no claim on Spiritualism, and should not be identified or classed with our cause by people who have any respect for us or themselves.

Individuals grow faster than nations, the outcome of which are communism, socialism and anarchism, but constitute the antipodes that prevent fossilization in government. Public opinion, or rather popular opinion, holds the balance of power between them; constitutes the law that adjusts the differences, and is the soul or life principle that makes government a perpetual existence like its spiritual counterpart, the law of gravitation, also an effect of counteracting forces or influences.

"THE BETTER WAY," one of the best of the American spiritual journals, has reduced its price to one dollar per annum, which, with postage to English readers, will make it come to about the same as The Two Worlds, viz., 6s. 6d. The proprietors thus show considerable enterprise, and evince their faith in the value of their paper, which indeed merits public support and appreciation. We trust the increased circulation will justify the reduction in price and increase the usefulness of the paper.—Two Worlds.

Lieut. Totten with his IVth Book of Esdras, mystic chronological data, and prophetic, end-of-world theory, has brought one poor young clergyman to insanity and the Hartford (Conn.) retreat for the insane. The unfortunate clergyman believes himself to be the coming Redeemer of the race. If he had lost his wits through an intense application to the philosophy or phenomena of Spiritualism, how creedal press and pulpit would have warned their readers and hearers against the diabolism—found in a loving angel ministry! We make no such charge against Lieut. Totten's theory or faith. His disciple became crazed through natural causes. He attempted to crack the nut, but the toughness of the nut cracked his brain, hence madness.

The statement credited to Bishop-elect Brooks that "the three enquiries: How many are to be saved? How many are to be lost? What is the duration of future punishment? Are all foolish," is correct, as well as sensible. If creedal teachings of orthodoxy be true; no human being can answer either of these questions. If all the belligerent in creedal matters were interested in honest living while here and the building up of a harmonious, just, benevolent, and noble character, both the world and themselves would be better for the change. Our returning friends voice a higher, broader, better life in the supernal, than exterior penal punishment, or special glory rewards represented by glittering crowns. We take our heaven or our hell with us, and choice still remains, as a part of our being' to condition character.

Dr. Lyman Abbott, whose fairness and frankness as a pulpit divine and leader of modern religious thought we have heretofore had occasion to commend in these columns, thus frankly speaks in the editorial department of the *Christian Union*:

> There is a growth going on in men's souls, and the contest, whether in the Congregational Church, or Episcopal Church, or Presbyterian Church, or Swedenborgian Church, or Friends' meeting, are the incidents of a great growth out of the past into the future.

If every fair-minded observer of the signs of the times and critic upon the causes of to-day's events in the mental, religious and psychological world, would thus fairly voice their conclusions there would be more harmony between the creedal and the spiritual hosts. The circle of light is enlaging its area and converts to exemplified truth are multiplying.

In their endeavor to formulate an intelligent force or ruling agency in the universe people are prone to personify it, and not being able to reach any reasonable conclusion on this line of thought, they dismiss the idea entirely. Endeavoring to educe human intelligence from nature through the process of evolution is going to the other extreme and is equally as fallacious. Because we cannot conceive of it through objective reasoning it need not be denied nor given over to matter. Intuitive or subjective reasoning is the mode by which to understand strictly spiritual problems; but as this mode is an outgrowth of the human soul—a natural unfoldment of man's higher possibilities—it cannot be taught or its modus operandi explained. And as intelligence *per se* cannot be understood objectively it can neither be expressed in human language. It must be sensed or felt. Not with the physical or material senses, but with the soul or spiritual senses—as we sense love, and which it probably is to an extent, there being as yet no higher form of consciousness or governing power known. Man is part of a cause, and as effects cannot rise beyond their origin, consciousness must exist in nature somewhere, whether it be known as force, motion, law or God. But as love has all the other attributes of causation we may too infer that causation contains love—intuitively spoken of as infinite love—and is probably as near to it as we can get in making it comprehensible to the finite intelligence—man. Love creates, rules and shapes destinies in the individual, why not in the universe. Instead of saying "God is love" we might say causation is love, and thus solve the problem, relatively.

IMPERFECT LAWS.

Does it not seem like a travesty on justice to punish the starving man for stealing a loaf of bread, while exculpating one who is not in need and does it on account of his stealing propensities? Who is the real thief in these two instances, and which of the two should be punished in order to break him of a bad habit? It is true, we can most heartily sympathize with the one who has no selfish motive in the act of stealing and is involuntarily governed by some invisible power to commit a theft. But in doing so we should also sympathize with the needy, and not let the spirit of injustice govern us to punish the former and excuse the latter under the plea of kleptomania. Allowances should be made between the needy and the thief who is too lazy or selfish to earn an honest living—between the unfortunate and the scheming robber who misuses his position to pilfer mails, tap tills, pick pockets, hold up pedestrians on the highway and make money out of political jobbery. Laws were never intended to be made with loop-holes in them. The *intention* of the man, who encroaches upon a statute law should be taken into consideration, as we do with the man who pulls the wrong door-bell and as it is pretended is being done with those who send questionable matter through the mails. Of course, many will take advantage of such leniency, it is said. Not if the laws are wisely framed and executed by honest men—and honesty is almost synonymous with wisdom, for intuition is honesty's guide, and where such predominates, dishonesty must surrender. An honest judge, or any such officer of the law, carries an influence with him which is superior to all manner of worldly shrewdness or that gained by association with mortal criminals; and as the latter, too, are aware of—such preferring to be tried by loose or suspected members of the bench to strictly honest ones.

Rather high philosophy to apply to common law, some may think. But not too high to be taken into consideration. A beginning has to be made at some time and Spiritualism might as well have the credit of laying the foundation for a higher law—one more in accord with nature—with divine sympathy or that of the spiritual world. Without the incentive no reform is possible, and the latter is the result of suggestion. Thus the thought is the prime motor in all progress, and if we can do no more than give birth to the suggestion for reform, we are laying the foundation for it.

Nearly every law in the land has a flaw in it, by which its application may be frustrated, but none so much so as those applying to the minor affairs of life, and which bear more directly on the helpless and suffering than on the protected classes. It seems that laws are made for the poor especially rather than for the upper classes of society. Are the poor so much more wicked? Or do the others need so much more protection, and especially from the under current? Why not make laws for the protection of the poor as well? Why not legislate in behalf of the latter to prevent imposition? Is it not equal robbery to get all the work out of a man they can for a dollar a day as it is to steal his purse? State legislatures pass upon their own salaries, why not upon the voters who put them there? Why must the laboring man form unions for his protection when it is the duty of the State to do so?

Everyone of the above questions may furnish subjects for long dissertations, but we have said enough to agitate thought, and thus leave our readers to do the rest—our opening paragraph giving an illustration as others exist applicable to other laws bearing upon our immediate surroundings, and where reform should begin when once started—the nearer home the better.

THE RELATIONS OF THE SEXES.

In the current number of the *North American Review* is an able article from the pen of Robert G. Ingersoll, entitled "Is Avarice Triumphant," in which the following paragraphs appear. Speaking of our Republic he says:

"Here you will find Democracy in the family—Republicanism by the fireside. Say what you will, the family is apt to be patterned after the government. If a king is at the head of the nation the husband imagines himself the monarch of the house. In this country we have carried into the family the idea on which the government is based. Here husbands and wives are beginning to be equals.

"The highest test of civilization is the treatment of women and children. By this standard America stands first among nations."

The history of the emancipation of woman and her elevation from a system of serfdom and practical slavery is pregnant with great lessons. The highest type of civilization known to the ancients was that of the Jews. Except when born to the purple, or elevated to that position by the whim or the lust of man, she was a civil cypher, and in legal, social and domestic relations was represented in the man, having no personal standing in those relations by herself. The manners and customs controlled.

The introduction of Christianity did not improve her condition materially. The Jewish teachings and example largely controlled in the religious affairs of the church, and the instructions given by the converted Jew, Paul, show that his conceptions of the scope of Christian teachings did not include the elevation, but rather the subordination of woman to man. Even in religious experience and its confession, as well as in the outgoings of her benevolent nature, she was restricted to the will of the male to whom she was subordinate in all civil and domestic matters.

The Christian church to-day almost universally repudiates those early teachings and practices, but continues to hold those teachings as inspired authority for all time. But no enlightened Christian church or community dare, in this age, enforce the Pauline inspired directions touching the subordination of woman. The enforcement would empty the churches of communicants.

The elevation of woman has not come from the church, either Roman or Protestant. It has come through the great evolutionary process of intellectual enlargement, the higher comprehension of abstract and applied justice in society; and from the increased intelligence and mental culture of the sex. It has not been won by crusader, by social experiments or by the establishment of Utopian communal families. The latter have always degraded woman.

This growth has been steady, constant and without seeming friction to the laws or social usages of the age. The position of intelligent, refined wives, mothers, daughters and sisters in the family and in society has borne its fruit in legislative halls in liberalizing the laws pertaining to the personal, legal and property rights of woman.

Within the last half century a greater advance in the line of justice and equal rights for woman and man has been made than during the five preceding centuries. And it is woman herself who has wrought this great advance through her intelligent, moral and affectionale nature. If men have made the laws these men were husbands, fathers, brothers and sons, and they have legislated for wives, mothers, sisters and daughters.

The elevated character of the sex has made and is making its mark upon the legislators, hence the repeal of unjust laws, the modifications of unwise laws and the enactment of wise and liberal laws, the whole tendency being to establish an equality of civil, social and family relations. It is woman who has done this, and to her as a sex belongs the credit.

The tendency to-day is strongly to the civil elevation of woman to a perfect equality with man; to a participation in government; to the making of laws and their administration by both sexes. Already the great educational, humanitarian, reformatory and penal institutions of the State have representatives of both sexes in their supervision and management. It marks an epoch in woman's enfranchisement. There have been no backward steps; neither will there be. It is an orderly progress; not a violent revolution. The age accepts it as a natural sequence of natural causes. And in so far as the attuned heart of any age is in harmony with nature's highest teachings, supplemented by spiritual forces, just so far and fast is its progress for the right, for the equal rights of all and for the elevation of the race as a whole.

A century hence will see a more perfect equality of rights in the sexes the round world over than has ever yet been chronicled. And it will not be reached by spasms, by special crusades against existing laws and customs of society, but by a general advance; a keeping step with increasing intelligence; an orderly procedure which shall elevate from a governing animality to a still higher and increasing spirituality which enthrones justice and conferres the right.

THE OUTLOOK.

It is to be expected that an imperative need for some form of organization among Spiritualists will make itself so clearly manifest that all doubts concerning its wisdom will be dissipated. Heretofore the instructions from the decarnate side of life have been of a negative character, rather to wait until the proper moment should be reached, at which time the wisdom-guides of this great spiritual movement would voice alike the duty and the mode of its performance.

The failures of all attempts to consolidate the increasing haste of students, enquirers and believers have taken place simply because those efforts were only in accordance with the imperfect conceptions of the immature in spiritual philosophic teachings, and because of their simply following in the old, beaten path of the past in human history. These failures have not impugned the honesty of the advocates of organization, they have only demonstrated the want of true wisdom as controlling their honest desires.

It is very evident to the careful student of the rise and progress of Spiritualism that our angel friends do not mean that the mistakes of all religious sectaries, no matter of what faith, shall be repeated. The great religions of the world have been, and are to-day, simply huge aggregations wherein the personality of the individual with all his powers of thought, will, choice and form of religious worship, have been and are lost. These organizations, like modern corporations, have not, and never had, a responsible soul. They rule, they demand, they utter their voice like the Sphinx, and the individual member obeys.

The theocracy of Judaism, a religion of state and the tithing of small forms of religious life, holding its members from the womb as subordinate parts of a great theocratic governmental and religious machine, never relaxed its hold, or considered the rights of the immortal individual, until itself sunk in ruins under the attacks of the armies of Pagan Rome; its tribes and families were alike obliterated, and its symbolical flambeau were inverted as a token of exile and national death. Buddhism, Brahmanism, Mohamedanism and other forms of concreted religious organizations still survive, and still hold their infant generations in firm grasp, to grow up the same religious machines as were their fathers and mothers.

Jesus, and his philosophy and religion, struck the heaviest blow ever recorded in history at this whole system, and exalted the individual to his proper place and work in the economy of human life and human society. In his teachings the individual life was greater than the machine which had theretofore destroyed individuality and made man into a Jew, a Brahmin or Buddhist. If he founded a formal church—and there is no mention that he did—it was a church without creed, bishop or ritual. His apostles founded churches after his death, but no evidence exists that either of these churches had a creed, or central governing power, or even a ritual service of any kind. No creed is extant of any of these early churches gathered by the apostles on the southern slope of the Mediterranian Sea, or elsewhere. Jesus was an individualizer, and exalted personality in man to its true plane.

But the Christian system soon fell into earthly lines and came under the domination of the earthly aggrandizing spirit. It has so remained, emulating old historic forms. Popes, bishops, priests, synods, councils, conventions, conferences or whatever the name of this aggregated power over the individual conscience and life, have ruled and are ruling with as despotic a hand as Brahma, Buddha or their official successors ever exercised.

Every sect in Christendom since the great consolidation in A. D. 325, has copied after the earthly pattern, ignoring the teachings of Jesus in this respect. To be a member of any sect of Christianity one must sink his individuality and become automatic in his thinking, belief, speech and life. As a Calvanist he must accept the obnoxious, unreasonable decrees, eternal election and reprobation. To be a member of any trinitarian church he must believe and teach that there are three distinct persons in one person, though he can neither understand nor explain it to himself, much more to others. To be a Romanist Christian he must believe and receive a wafer of flour, water and sugar, made by mortal hands, as the real body of the brother of Nazareth, the same that was crucified and buried two thousand years ago. And so we might continue to enumerate.

But the spirit and power of evolution found in all things as a law of being, is creating havoc with this blind submission of the individual mind and heart, to the dictum of old organizations. There is hardly a form of religious organization but is erupting like a religious volcano in active ferment. The oldest concreted organizations are being shaken as with a tempest; and the force which is shaking them is within them. The minds and hearts of these individual parts of the ecclesiastical machine have been touched with the forces of spirit life; have been broadened and educated, until personal man and womanhood have seemed to be newly born with a spiritual coronet upon the soul.

This work has been clearly under the guidance and spiritual force of God's decarnate messengers. Could they, would they advise that the same system of slavery for the individual should be perpetuated under the angel ministry, as under the selfish tyranny of sects and religious forms? Most reasonably not. This work has been that of disintegration; of the elevation of man as an individual; of his becoming receptive to messages from his own immediate spirit guides, and of a broadening of the universal mind under educational and evoluting laws and processes.

But a half-century of this work has so swelled the ranks of spiritual believers that some kind of unity seems to be desirable. The sectarian army as an earthly system, is a unit in resisting the spread or even the continued existence and work of this gospel of emancipation and life. Reformers, cranks, speculative dreamers, as well as honest souls with patent processes for the sudden reconstruction of society; modern Gabriels with the trumpet at their lips, proclaiming the ushering in of the creedal millenium; these, and many unmentioned who proclaim their peculiar isms as a part of angel teachings and in accord with the spiritual philosophy are crowding the great unmustered army of Spiritualists and often to the seeming injury of the cause.

It is because of these things that thinking Spiritualists are looking for and waiting for the voicing of the plans of the angel guides, which shall unite the hosts, in a way wherein the whole shall not absorb the individual, nor the unit personality rend, or destroy the efficiency of the truth as represented through the whole. We shall welcome the plan and the instructions, but shall not seek to create either.

Dr. F. L. H. Willis, of Glenora, N. Y., The fine trance medium, has been our guest at the Crawford House, this city, for a few days the present week, on his way from opening the Parkland, Pa., camp season. He is looking better in health than we have seen him for some time. He has been engaged to speak at Cassadaga the present season, and also at Lake Pleasant. He is one of our most efficient lecturers, a man of the strictest integrity, and therefore popular with all honest-minded Spiritualists. When he lectured recently in Cincinnati, Ohio, he had large audiences and was highly commended by the secular press. In Boston last year he was fully appreciated by our people.

We have for a long time felt that the services of Dr. Willis in the cause of Modern Spiritualism should be brought forward in a more tangible form than a newspaper record affords, and we have consequently suggested to him that he prepare the MSS. for a book, which would be an honor to the cause, and greatly advance its interests in the estimation of all true Spiritualists as well as of liberal-minded people who are not avowed Spiritualists.

Now, then, do the Spiritualists of the world desire such a book? If so, will they subscribe sufficient funds for its production? We are ready to publish the work, which would probably make several hundred pages, if sufficient funds were raised for the purpose. Those who want such a work and are willing to subscribe for it in advance, will have the book sent to them at a reduced price. Colby & Rich are willing to subscribe one hundred dollars in this direction. Let us hear from our friends in this matter at once.

Dr. Willis is a veteran Spiritualist and a competent writer, and whatever he may place on record in book-form would be a valuable as well as reliable acquisition—a text-book, in fact—to Modern Spiritualism.—Banner of Light.

What do the so-called great christian powers of Europe amount to when there isn't enough snap in the whole lot of them to get up a joint note to Russia, protesting, in the name of civilization, against her inhumanity to the poor Jews? The great pagan powers of antiquity would have done better.—Globe.

Written for The Better Way.

"DOES GOD EXIST?"

SILAS TYRRELL.

Almost a month has elapsed since Brother Loveland's reply to my article was published, and although too sick to write much, I nevertheless will try to answer certain teachings which he seems to think are deducible from my definition of God. But before doing so I want to make a simple statement. In my writings upon merely speculative subjects, I have never offered anything to the public as authority, nor do I ever expect to do so, as I am well persuaded that all thinking men and women have their own views upon the same subject, and that, be they what they may, they will not be likely to agree in all respects with my own. Nor would I, if I could, unduly influence any human being in forming his or her opinion upon any subject whatsoever. I give my opinion of certain subjects to the public in order to draw out the opinions of others, so that I may, after a careful comparison and a thorough analysis of both opinions, correct my own if found to be erroneous. I know my own weakness and imperfections too well to suppose for a moment that all of my opinions on any subject are correct and sound. But I have, as I presume every one else has, opinions on certain fundamental principles which have been formed upon the evidence that comes welling up from others, and I cannot ignore or repudiate it without doing violence to my higher spiritual nature, and the subject being discussed is one of that kind. True, it is a speculative subject in the sense that it cannot be decided by sensuous facts or phenomena. We can only listen reverently to the voice of God as it speaks through our own faculties. And in doing this I am aware that fidelity to the utterances of the divine soul, that God does exist, will cause some to regard me as being very superstitious. But why should I care for that? The only question worthy of serious thought is, am I right? Is the objective universe simply and only a manifestation of Intelligence? Some months ago I published through the columns of THE BETTER WAY some of my thoughts on this subject. Prof. Loveland saw them and through the same medium entered his protest against my position, and called upon me to define my meaning of the term God. This I did and it called forth the article which we will now proceed to consider.

After expressing his "gratification that Brother Tyrrell has at last ventured upon the process of definition," he quotes and remarks upon the definition as follows: "Brother Tyrrell has given us a definition so complete that nothing else could be asked for, and though his definition and his illustration destroy each other, we will set that down as the necessity of a false position. Reader, please carefully note this definition." He then quotes the "illustration," and says: "No better statement could be made of our modern pantheism, unless we should accept the dictum of Colville, all is God at last."

Well, what about the destructive elements in the definitition and illustration which antagonize—destroy each other? Although I fail to find them, of course they must be there (in his mind) or the professor would not say so. But as we are not all supposed to be great scholars or scientists, why did not our esteemed brother after making the wonderful discovery tell the reader just what they were and where to find them? This he failed to do, at least to my feeble comprehension. But he takes exception to the expression "the intelligent will," and says: "You must know that all schools of thinkers discriminate between the intellect and the will, and your own thinking should have suggested that the will stand, to say the least, in as intimate relations with the affections and appetites as it does with the intellect."

Of course what he says about all schools of thinkers and the human will is quite true. More than this it is also true that the will of some persons (especially those who, unfortunately, suffer themselves to be influenced by their selfishness, prejudice and bigotry) stands in such intimate relations with the affections, appetites and passions, that they seldom or never exercise it intelligently, but do almost invariably exercise it against whatever stands in the way of their earthly, selfish lives. But what has that to do with "the intelligent will" spoken of in my articles? Had I been writing on the will of finite man, his criticism might possibly be considered appropriate, but I was not. I was describing the will of the infinite God, whose attributes are supposed to be absolutely perfect. Even if one in writing of the will of Brother Loveland should say, his intelligent will, what would it signify? Only that he exercised his will intelligently! Therefore, in writing about the attributes of God as I wrote concerning His will, I deem it fitting, correct and proper to say the intelligent will, the intelligent love, or the intelligent justice, because it is not supposable that a perfect Being would or could exercise any of His attributes unintelligently.

Such is my view of this part of the subject. And it seems to me that our good brother in his determined efforts to hold theists and atheists amenable to one standard of thought and mode of expression is only attempting the impossible. Still, it is his right to pursue that course if he elects to do so.

When Prof. Loveland looks around him and beholds the diverse forms of nature with their life forces in seeming conflict, he jumps to the conclusion that there is no God—that infinite love, will and wisdom does not nor indeed cannot have anything to do with guiding and directing their (to him) continuous warfare. Hence, he breaks out in the following language:

"The rage, the malevolence of God outworks through flood, fire, earthquake, cyclone, pestilence, war and famine, in one continuous slaughter of human beings. Earth's atmosphere never ceases to vibrate with the notes of woe and pain. The earth itself is torn and rent by the angry actions of the deity. . . . . Emerson speaks of meeting God in the bush, but there is no need of going into the bushes, you can meet God in the highway, on the railway, or you have only to gaze into a mirror and you stand face to face with God."

That the above may be the opinion of Brother Loveland honestly expressed, I do not deny; but I do most emphatically deny that he can base any such monstrous teaching upon anything that I have ever written upon the subject. My basic proposition has been, and is, that the totality of mind, spirit and matter is God. Now, what is the natural and logical deduction from that proposition? To me it is this: That man, being an atom of the infinite unit, is necessarily held, supported and directed in all his movements by the one omnipotent will. And that his union with the Infinite gives him infinite possibilities, which will be unfolded and revealed to his outer consciousness in proportion to soul expansion, or his spiritual development and growth. And if this be not a perfectly sound and consistent conclusion, will Prof. Loveland or any one else explain to us the significance or use of what is called the law of eternal progression?

I do not deny that all of the clash, the confusion and antagonisms which he has pointed out do exist in the universe. Indeed, I know that they are, but the why and wherefore of their existence is too great a problem for me to solve. I frankly and modestly say I don't know what the final result of it all will be, but feeling a consciousness that this Supreme Intelligence is controlling and governing the phenomena, I have the utmost confidence that it will prove to be the resurrection of universal humanity out of the dust and mud of materialism to a higher and diviner status. You must remember that according to my basic proposition, I am only a very small part of the infinite unit, and that for me to pretend to see and comprehend the whole in all its entirety, so as to be able to explain it to my own or the satisfaction of others would be the most consummate folly.

But, from this very proposition, Bro. Loveland gives us a different philosophy. He tells us that God is actuated by feelings of "hate and malevolence" in His dealings with mankind. But why did he reach such a conclusion? Because, evidently, he is unable from the standpoint of the here and now, with his limited vision, to see the good and use of all these antagonistic manifestations of nature to humanity. Yet he affirms that a part is equal to the whole by saying: "You have only to gaze into a mirror and you stand face to face with God." But, to make his proposition appear plausible he is compelled to cut up the infinite spirit into infinitesimal fractions and endow each fraction with all the powers and attributes of the Supreme God. He may consider this good reasoning, but I doubt his ability to deceive any thoughtful reader with this subterfuge.

From the manner in which Prof. Loveland has treated the subject, one is compelled to think that he regards all the inharmonious operations of nature as so many positive evils. Does he wish to be understood as saying that no good can come to the race of mankind from any or all of the seeming evils which he has enumerated? Of course if all men were born perfect there would be no imperfection, no evil in the world, for the life of man would be finished! Hence, there could be no progress, but an eternal sameness or monotony. It seems to me that the sweet singer, Lizzie Doten, hit the truth in giving birth to the following song:

"Evil is of good, twin brother,
Born of God and none other;
And though the truth seems slain of error,
through the ills that men deplore,
Yet, still nearer to perfection,
She shall know a resurrection,
Passing on from ceaseless glory, into glory
evermore."

We all know that there are many things in the world which do not conduce to our present ease, comfort and happiness, but who is wise enough to say that they are not indispensibly necessary to develop and round out our spiritual selfhood? And yet Brother Loveland assumes to speak with the authority of a judge who is perfectly familiar with all the secrets of the universe, declaring that they are inimical to either the present or the future welfare and happiness of man. But as his knowledge, like that of other mortals, is limited, we can console ouselves with the thought that he may be mistaken.

But why does Prof. Loveland refuse to make a statement of his real views regarding causation? The object of his article, he assures us, was because I had so presented the "God question" that "he thought a decided advance could be made in the argument, and the relative positions of the parties be more distinctly understood." But why should he expect his "partial review of my article to make the relative positions of the parties more distinctly understood," when only one of the parties will consent to define his position? For years I have as earnestly urged him to give me his views concerning the primal cause of things as he says he did the spiritualistic theists to define their ideas of God, but without success. Why is this? If he thinks spiritualistic theists entertain false views relative to the origin of matter, why does he not seek to enlighten them? If they are in darkness and he has the true light, why refuse to reflect it upon them that they too may become children of the light? How else can he expect to convince them of their error? Why should he think it possible for them to give up their own belief and accept his when he refuses utterly to tell them what it is? I certainly have no pride of opinion, but am earnestly searching after the truth. And I have been waiting, hoping (but not expecting) that he would give me his positive convictions as to the real cause of all the phenomena which he condemns as so many evils; but up to date he has done nothing but to deny and quibble. This may be a very "funny part" for him to perform, but it is not the strongest kind of evidence to me that his views, be they what they may, are much superior to my own. The hesitancy or refusal to place his own theory of the origin of the universe in juxtaposition with that of his opponent lends one to almost suspect that, with all his erudition, his intellectual power, his scientific attainments and his forty years experience as a Spiritualist, he lacks confidence in his ability to formulate a consistent, plausible theory as a substitute for the one which he repudiates. If this be not the case, why does he not abandon the position of denial and ridicule and explain to us his understanding of the *modus operandi* of nature's workings? If he honestly believes he has the truth, in heaven's name let him at least try to give us a constructive argument in support of it.

IS SPIRITUALISM WORTH THE INVESTIGATION?

JOS. MAILLE.

Many persons after having made a superficial investigation of Spiritualism turn their backs and dismiss the subject by saying: "Well, what of it? What good will it do me?" It will not help me to make money. It cannot help feed my family, nor heal them when they are sick, and nobody knows what death is; once you are dead you are dead for good, and dead people do not come back; there is no proof of any person ever having come back after his death; it's time enough for me to find out what is going on in the spirit world when I am dead if I ever get there, and for the present I will busy myself with the present. These and sometimes worse conclusions satisfy and dissatisfy so many people that a knowing one is struck with astonishment at such intellectual nonchalance, and often a positive refusal to attempt any further steps that would prove so beneficial to many persons. It seems to us that the knowledge that death is nothing more than an ordinary act of nature in order to bring us into higher and more perfect spheres, is alone sufficient to attract attention and to incite a more thorough investigation, more so when we take into consideration the numerous great men and women of world-wide fame who have given the subject much respect, and who have so often thereby become convinced that immortality is a brilliant fact.

How many determined men and women who have found this life worth living and who have been successful in the goods of this world, have nevertheless been gnawed at heart with the idea of death and its consequences, when their idle fears could have been so easily dissipated and made them happy, none will ever probably be able to tell. Such careless investigators should pause for a moment and learn how to reason. They should remember that they have the faculty of reasoning; that such a faculty is possessed by them for a purpose, and like everything else, it needs cultivating. Let them begin by asking themselves what is the meaning of human affections, where from and how do they spring? How is it, that once they noticed nothing of the sort and now they feel that they have all, more or less, been tried by some disappointment from those same affections? What is the cause of the powerful emotions caused by the love of sweethearts for one another, of a mother's sacrificing love for her child, of the wife's constant love and devotion for her husband? And all *vice versa*. Is it not something that comes from the heart, nay! from the soul? Is it possible that such a precious affair as love or the human affection, after having excited all of our emotions and passions, fade into a nothing? Impossible! It cannot be. All religions teach love. Spiritualism teaches love, but by and through Spiritualism love reaches its greatest height and its most perfect form.

As a religion Spiritualism is the only one which gives the most unqualified satisfaction after a thorough investigation. A knowledge of Spiritualism impells you to your duty; not by force or fear, but for the love of duty. As a Spiritualist, when you pray, you have a conscious knowledge of what you are praying for and to whom you are praying. Imbued with the principles of spirituality, selfish desires disappear, animal passions are subdued, your hope is brightened by being based on something that you know; your activity of mind and body are improved; it facilitates your ability to believe and understand; you understand everything quicker; you account quicker for every effect of every cause; and you early recognize the rubbish of errors in which you were drowned, and the difference to you is as much as if you were stepping from midnight to midday. Therefore, is it not worth your while to investigate Spiritualism to its fullest extent when the results are to show you that this earthly life is nothing else but a prelude to the one that is to commence in eternity? Is it not worth while to find out whether you are in error or in truth? Is it not worth the knowing that our earthly bodies are only temporary receptacles for our spirits? thus giving us to understand that the real man is the internal spirit, and not the external body. Is it not better to know that while your dearest relative is dead, as many would say, that his real self is yet near you and forever giving you so much of that protection which you seek, instead of believing that he is gone forever and that you will never see him again. Is it not worth your while to develop your clairvoyance and your clairaudience when you are assured that you will see and hear ones who are dear to you? Is it not worth your while to see something that is more beautiful than everything yet described by mortal man? Things that are more beautiful than the most exquisitely variegated colors of the finest diamond. Is it not better to know, see and hear that while one is dead, yet he lives? Would it not, through clairaudience, be more delightful to change solitude into a pleasant surrounding and one of conversation? Would not clairvoyance change the tearful and sorrowful chamber of death into one of almost pleasure? Is it not better to feel that soothing influence and desire to do good, which is provoked by a knowledge of immortality and the practicability of communicating with your departed friends, better than to feel as if you ought to be cruel to all because of some ill-luck? Would you not be more happy to feel unshackled from all the fears, servitudes, superstitions and concealments of knowledge and to feel yourself as free as air, instead of being in perpetual fear of some imaginary impending present and future slavery and punishment? Would you not feel more bold by understanding the effect of every cause instead of standing in fearful attitude of consequences that have nothing in them? Is it not more delightful to hear a sermon based upon and demonstrated by beautiful facts and glorious truths than to listen to one that leaves you in a state of stronger perplexities than when you went to listen to it?

In a few words, is it not grander, is it not greater, is it not more noble, more sublime to know that you stand revealed to yourself a godly man destined to the enjoyment of the most perfect bliss for all time to come, than to be told and to be made miserable in the belief that you are born to an eternal fire of brimstone unless you obey blindly and implicitly instructions that you ill conceive, and that otherwise you are not able to execute? Among certain objections raised against the science or philosophy of Spiritualism is the fact that you have to pay a medium! For sure, the poor medium has to feed and support his earthly body in order to furnish the proper assistance to your own spirit friends. But this can be easily overcome. Develop among the family circle and with some other friends and one and all will be mediums and able to do, so to speak, and to see for each self without the assistance of the monied medium. Another objection raised is that seances in pitch darkness are not desirable as it tends to frauds. Well, then, develop, and like many others, you will be able to obtain manifestations in the full glare of the sun-lit day. Then why not study what darkness is, and learn that it offers less obstacles to materialization than the vivifying rays of the sun. Instead of saying that if spirits can return to one they can return to all, say unto yourself, "if my friend comes to see me and I keep my house locked how can he come in?" Learn scrupulously of the obstacles encountered by spirits in manifesting themselves, and come half of the way and you and they will succeed.

Do not unknowingly condemn darkness, for from darkness shineth light, from the friction of stone springeth the spark. Then instead of opposing by, lend your will power and with that your spirit friends will be enabled to come to you. Learn again that many of your friends have gone over to the spirit world with the ignorance and weakness of an infant babe about Spiritualism, and that your physical assistance to them is necessary to enable them to revisit you. Therefore be not like them, in ignorance of Spiritualism when your time comes. Begin at once, sit patiently for a few evenings, invoke willing guides or controls to open your eyes that you may see and your ears that you may hear, and when you will have succeeded, which is within the power of everybody, you will see things that will astonish you, you will hear things that will enlighten you to an amazing extent. Fear not of having no food for the family; greed not worldly riches, as your knowledge in Spiritualism will be grander than all the wealth of the world, which is nothing to be compared with spiritual wealth, and once known by a majority of mankind and practiced by them, wealth, food and all will be regulated with the utmost equality. The greed for wealth will soon disappear, and as naturally to all as it has disappeared from the tastes of all true Spiritualists. Enlighten yourselves, enlighten your friends and then all will see that before enlightenment humanity grasped at illusions, after enlightenment humanity grasps at facts. Then will humanity and the spirit world be one entire abode of love, peace and happiness, and all will exclaim: "After all Spiritualism was worth the investigation!"

EX-SENATOR SMITH ON SPIRITUALISM.

The Spiritualists were addressed at their quarters, in the Knights of Pythias hall, last evening by Mr. Warren Smith, an ex-senator from Tennessee.

The hall was crowded.

The audience listened attentively to the words of the speaker and found him decidedly interesting. His splendid delivery, commanding presence, and his earnestness added much to the address.

Mr. Smith spoke upon the "Origin and Purposes of Evil."

"We accept our religion," said he, "on authority, at the hands of those we love and revere. The result is that these opinions become ingrained in our nature to such an extent that we find difficulty in getting rid of them. I love the doubter, the man or woman who has the courage to contradict the opinions of another. Doubt brings about the first movement of people in intellectual progress.

"We find a freethinker labeled with uncomplimentary designations. Freethought, applied to man as an epithet even, is one of the grandest which could be applied to him. What makes the man superior to an ox, though of lesser strength? His ability to reason. What constitutes the difference between an Edison and a Hottentot, but the same cause? My creed is for every man to act, think and speak as he pleases, provided he does not interfere with the rights of another. I accept Spiritualism in its entirety because it runs abreast of the age and leaves the ship of Zion to strand on the coast.

"I was raised orthodox, but my nature rebelled against the sacrifice of the innocent to atone for the guilty; against creating a man and woman, who knew not the difference between right and wrong, and then punish them for a transgression against criminating a whole race for a wrong, real or assumed of two of its individuals.

"Spiritualism is a harmonizing philosophy. There is no philosophy within the range of human comprehension which it does not propose to harmonize and harmonize satisfactorily.

"Now, there is evil in existence. Laying aside all theories of its introduction, there is no denying this statement. But I gainsay its positive existence. The good is absolute, the evil relative—nothing more. I further take the position that without evil there would be no progress. For example, the evils of shipsinking has perfected our means of navigation. Thus evil is disciplinary. Pain is the divine monitor that tells us when we pass the boundary line of obedience.

"The vicious nature of man is an evil, yet it comes from a beneficent source. It's the perversion of the faculty where evil comes in, not the faculty itself. Man is of a provident nature; the perversion of this makes the miser or the thief. We are compelled to eat and to drink, in order to supply the waste material of the body, yet through a perversion of this brings about the glutton, the drunkard.

"We can't do without evil. Take away injustice and the lack of the exercise of justice causes us to gradually weaken it to nothingness. Misery is the soil from which grows sympathy, charity, love. Evils are only the warning voices. Every pain in one's body, every remorse in the mind only says that you have strayed from paths of safety, and says: "Return."
— Atlanta Constitution.

ORTHODOX RESURRECTION.

The Rev. C. H. Spurgeon's view of the resurrection is vividly portrayed in the following extract from his sermon as published in the Christian Herald:

"Various scriptural accounts say that the work of grave breaking will begin with a blast of trumpets and shoutings; whence I take it that the first intimation of the day will be a sound from heaven such as has never before been heard. It may not be so very loud, but it will be penetrating. There are mausoleums so deep that undisturbed silence has slept there ever since the day when the sleepers were left in them. The great noise shall strike through them. Among the corals of the sea, where the shipwrecked rest, the sound will strike. No one will mistake it for thunder, or the blast of earthly minstrelsy. There will be heard the voice of the uncounted millions of the dead, who came rushing out the gates of eternity, flying toward the tomb, crying, "Make way! Oh, grave, give us back our body! We gave it to you in corruption; surrender it now in incorruption." Thousands of spirits arising from the fields of Sedan, and from the rocks of Gettysburg, and from among the passes of South Mountain. A hundred thousand are crowding Greenwood. On this grave three spirits meet, for there were three bodies in that tomb! Over that family vault twenty spirits hover, for there were twenty bodies. From New York to Liverpool, at every few miles on the route, a group of hundreds of spirits coming down to the water to meet their bodies. See the multitude! that is where the Central America sank. And yonder multitude! that is where the Pacific went down. Found at last! There is where the City of Boston sank. And yonder the President went down. A solitary spirit alights on yonder prairie that is where a traveler perished in the snow. The air is full of spirits spirits flying north, spirits flying south, flying east, spirits flying west. Crash! goes Westminster Abbey, as all its dead kings, and orators, and poets get up. Strange mingling of spirits searching among the ruins. William Wilberforce, the good; and Queen Elizabeth, the bad. Crash! go the Pyramids, and the monarchs of Egypt rise out of their heart of the desert. Snap! go the iron gates of the modern vaults. The country graveyard will look like a rough-ploughed field as the mound breaks open. All the kings of the earth; all the senators; all the great men; all the beggars; all the armies—victors and vanquished; all the ages barbaric and civilized; all those who were chopped by the guillotine, or simmered in the fire, or rotted in dungeons; all the infants of the day; all the octogenarians—all! all! Not one straggler left behind. All! all! And now the air is darkened with the fragments of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their mate bone to bone, sinew to sinew until every joint is reconstructed, and every arm finds its socket, and the amputated limb of the surgeon's table shall be set again at the point from which it was severed. A surgeon told me that after the battle of Bull Run he amputated limbs, throwing them out of the window, until the pile reached up to the window sill. All those fragments will have to take their places. Those who were born blind shall have eyes divinely kindled; those who were lame shall have a limb substituted. In all the hosts of the resurrected not one eye missing; not one foot clogged; not one arm palsied; not one tongue dumb; not one ear deaf.

If I understand this day, it means peace toward heaven and peace towards earth. Resurrection from death and sin to the life of the gospel. Resurrection of everything that is good. Nothing to stay down, to stay burried, but sin and darkness. Let those tarry in the grave forever."

He should have added "and the uncharitable and unforgiving," of which he is one, to wish others to remain buried and only permitting the "Four Hundred" to resurrect. Spiritualists, of course, belong to the unresurrected, and are glad of it; they having no desire to wear cast-off clothing in the "Sweet-bye-and-by."

GENIUS AND PSYCHIC PHENOMENA.

Socrates had his ever attendant dæmon. Joan of Arc had communion with spirits. Goethe states that he one day saw the exact counterpart of himself coming toward him. Pope saw an arm apparently come through the wall, and made inquiries after its owner. Dr. Johnson heard his mother call his name in a clear voice, though she was at the time in another city. Baron Emmanuel Swedenborg believed that he had the privilege of interviewing persons in the Spirit world. Descartes was followed by an invisible person whose voice he heard urging him to continue his researches after truth. Loyola, lying wounded during the seige of Pampeluna, saw the virgin, who encouraged him to prosecute his mission. Sir Joshua Reynolds, leaving his house thought the lamps were trees, and the men and women bushes agitated by the breeze. Ravaillac while chanting the "Miserere" and "De Profundis," fondly believed that the sounds he emitted were of the nature and had the full effect of a trumpet. Oliver Cromwell, lying sleepless on his couch, saw the curtains open and a gigantic woman appear, who told him he would become the greatest man in England. Ben Johnson spent the watches of the night an interested spectator of a crowd of Tartars, Turks and Roman Catholics, who rose up and fought round his armchair till sunrise. Bostok, the physiologist, saw figures and faces and there was one human face constantly before him for twenty-four hours, the features and head gear as distinct as those of a living person. Benvenuto Cellini, imprisoned at Rome, resolved to free himself by self destruction, but was deterred by the apparition of young woman of wondrous beauty, whose reproaches turned him from his purpose. Napoleon once called attention to a bright star he believed he saw shining in his room, and said: "It has never deserted me, I see it on every great occurrence urging me onward; it is an unfailing omen of success." Nicolai was alarmed by the appearance of a dead body which vanished and came again at intervals. This was followed by human faces, which came into the room, and after gazing upon him for a while, departed. Nicolai knew they were but the effects of indigestion.—The Summerland.

Written for The Better Way.

FROM THE BEYOND.

APPARITOR.

To those who have wasted the golden moments here, and squandered the opportunities for improvement, and frittered away a glorious life in sensual bestial passion, the dismal barrier still remains; darkness enshrouds their future, and the grave to them is a yawning abyss that shall hurl them on to eternal perdition. Gloomy and sad enough is their condition in the life to come—yet not without hope for, as they turn from their evil ways, seek that which is good, returning good for evil, loving God with all their strength and might, and loving their neighbor as themselves, the loved ones joyously throng to meet them, and though long and weary be their painful journey upward from the "Valley of the Shadow of death," yet still, if faithfull to their mended ways, doing good from a love of good, not from a fear of punishment in the hereafter, they will eventually stand rejoicing on the hills of day. No miracle, no imputed righteousness, no belief, shall or can translate them from from hell to heaven—but only growth and action—from the impure to the pure, from intemperance to temperance, from vice to virtue, from evil to good, from error to truth, from darkness to light, until their defiled garments are transfigured in the celestial beams gleaming on the shining course lending into Heaven.

Mole-eyed materialism laughs at these descriptions, and declares them to be ravings of a disordered imagination, consigns the wise and good of all ages to the limbo of supersitition, as amiable enthusiasts, whom they, forsooth, have happily outgrown; but the spirit phenomena of to-day is rapidly wrecking their self-conceived ideas, and they are made to know that the arrest of development is with them, and that they have gone backward instead of forward in the mighty current that else would sweep them backward into life's open sea, whence they could catch the gleam from the pole Star of Truth, and glide o'er the curling waves toward the haven of knowledge and peace.

The records of religions of all ages are to-day strewn with evidence of the proximity of the two worlds, the intercommunion of the denizens of the two spheres, and action and interaction of matter and mind. In our blindness we vainly think to conceal our thoughts from those in the invisible world, our real characters from the "angels there," and hope to pass the barrier with our outer passport, so fair to the sight of men. But the loved ones weep to see the shame and grieve at the loss of truth which they hold so dear. Nothing evades the gaze of the immortals, even in this, our earth life; for they come to convince us of our errors, assure us of immortality, and lead us past the dismal barrier, onward from stage to stage in eternal progression.

True religion, one to live by, and one to pass us safely beyond the Valley of the Shadow of Death; a religion that would teach us to welcome death as our best friend, a friend not to be dreaded or feared, but welcome at any moment when it might please our heavenly Father to call us hence—was in times long past established on the earth by God. But man in his greed for power over his fellow-man appropriated to himself and mystified the teachings so given him, that absurd and ridiuclous dogmas and doctrines were promulgated and established by authority of law, and man was compelled to bow and bend the knee in humble submission.

The beautiful teachings of Jesus Christ have been so perverted and distorted by the numerous creeds and sects of Christians that mankind are more prone to cast overboard the "Jonahs" forced upon them in their early education and fall back and seemingly rest upon the cold stolid ground of Atheism and Materialism. A very serious doubt has arisen and taken a firm hold of the mind of men as to whether there was such a person as Jesus Christ ever upon the earth. No secular history mentions his name or existence, and the only authority we have had is the Bible, until Spiritualism was vouchsafed to poor hungered man to give him a knowledge—a true knowledge—of another life; and the life of Christ as an individual who did really exist 1800 years ago.

The most intelligent spirits assert positively that Jesus Christ did at one time live on this earth, and they further assert that he was not the bastard that Christanity brands him as being, but a true and legitimate son of Joseph and Mary. Before saying anything more we will here produce a communication received by a friend at a slate-writing seance given him by Mrs. L. The letter was received in answer to the following question, which was in a sealed envelope and laid on the floor underneath the table at which they were sitting. The question was as follows:

"Friend Wilbur: At home this morning we had a very heated argument regarding Spiritualism, they claiming that it has a tendency to teach loose morals, &c., &c., and they also contended that no one is saved who does not believe in Christ, the atonement, &c. They have a father and a brother in the spirit land. If possible, will you or can they give me a communication on the subject?"

Mrs. L. saw "Wilbur" standing by my side, with his hand resting on my shoulder, and he answered clairaudiently as follows.

"Oh, my dear friend, what erroneous ideas people get under the teachings of so-called Christianity. Under those teachings people get wicked thoughts of those who have progressed beyond the old stereotyped way of thinking; they have no charity for those whose ideas and views do not corroborate theirs. My friend, if every one would read the Bible straight as it is laid before them, they would discover that there were more lose morals taught in the olden days than there are at the present time under the new spiritual law. They even make Christ a bastard, whereas he was a man legitimate in his birth and conception, and a good man, moral in every respect, and whose wonderful powers were condemnedon account of his goodness, and his miracless performed. He went through the country imbued with the spirit of God, the higher power, doing good as God's agent, but God was not the author of his being as you are taught. He died a natural death merely for the lack of human sympathy and pure spiritual sustenance, which was witheld from him on account of his wonderful powers, from the so-called Christians of those days. There was no foul murder committed to save sinners. What a barbarous creature they make out God to be. After Christ left the earth form, regrets came too late. He was then recognized and appreciated for his true worth; then sinners commenced to follow the example he had set. There is where their salvation came in. The Bible is correct in one paragraph where it says: "He died to save sinners." He did, but not through foul barbarism.

"Tell your people at home, my dear friend, that love is the governing attribute of this spirit world; love for each other, love in doing good each for each; love for our friends and relatives in the earth form; love for those who are leading a wrong life, visiting them, trying to influence them to do right; impressing them as far as they will receive us, and permit us, to lead a life of virtue and truth; impressing upon them that virtue is the best and grandest attribute they can appropriate, that in being virtuous more than half the battle of life is won. From my high elevated position I can see that there is more sin committed under the cloak of religion than there is in Spiritualism. "Your friend,

"WILBUR THOMPSON."

During the conversation which took place afterward between Wilbur and our friend, the former stated that Joseph and Mary were legitimately married before Jesus was begotten or conception took place. So that he was a legal son, born of virtuous parents. That the moral state of the people in those days was so very low and degraded that a person who stood upon as moral a plane as some of the religious professors of this day and generation, were looked upon as saints and prophets.

This communication is plain and simple in its statement of the truth; it is not garnished with an unintelligible language, and from its simplicity truth is stamped upon every word. It confirms in a great measure the sayings of our gifted and learned "Rabbi Wise," who journeyed to Jerusalem ostensibly for the purpose of ascertaining if the Gospel account of Christ's trial before Pontius Pilate, and condemnation to be nailed to the cross was true. The learned Doctor says he searched diligently the records of Pilate's Court, which are preserved, for the trial of Jesus, but it was not recorded. He found the record of all sorts of criminals, both of a high and low degree, but the name of "Jesus of Nazareth" was not there and never had been. That Christ did live, taught and preached the beautiful doctrines ascribed to Him in the Gospels, Spiritualism furnishes the strongest and best evidence. Those who have the belief in the teachings of Christ must and will come to Spiritualism to support them in their belief, and their belief will become refined into a truthful knowledge of that which is true. No dogmas or creeds will they require to show them the way to heaven, but they will find that a life here of virtue, goodness and truth is the only pathway that leads to blissful happiness in the world beyond.

SPIRITUAL PHENOMENA.

REV. M. J. SAVAGE.

I have attended a good many seances of all kinds, but have obtained the most important results, not in the presence of public mediums, but through personal friends, who possessed what is called "mediumistic" or psychic power. I have rigidly followed the scientific method in all my investigations, first trying to be sure of my facts without any prejudice of what those facts ought to be, then trying to find out what those facts meant. There is undoubtedly a good deal of fraud mixed up with Spiritualism, but probably more honest misconception and misinterpretation then there is fraud. There are any quantity of persons who have strange experiences who make them mean what if they were investigated they would not mean. In all my experiences I have earnestly and carefully tried to explain everything in accordance with known and accepted scientific theories, without supposing the existence or agency of spirits as connected with it. I believe this is the true way. We must push accepted theories as far as they will go, and resort to something else only when compelled to. The present status of the matter I believe to be just about here. Hypnotism, which was for a long time ridiculed and rejected, is even being used in the practice of medicine by old-style physicians. While a great many people who claim to be clairvoyants are not, yet clairvoyance as a genuine power is established beyond reasonable question. In the next place, telepathy or mind-reading, or the impression made on one mind by another at a distance, is established as a reality. But of course neither of these establishes Spiritualism. They can be explained and generally are explained as the result of the action of minds still embodied, although they do establish the remarkable fact of minds being able to act apparently beyond reach of and without the aid of the ordinary senses.

In regard to Spiritualism there are two points I would like to make: I have been told things which the medium did not know, but which I did know, so many times that the novelty has worn off. I have always said in such cases, wonderful as they are, that they did not go far enough to demonstrate the central claim of Spiritualism. But while the whole class don't go far enough to establish this claim, yet if the claim were established on other grounds I might find it easier to explain them, than by the far-fetched theories with which I now try to explain them. The second point I want to make—and here is what staggers me—is this: I have been told things which neither the medium nor myself knew, or could by any possibility have known.

If there is any other theory than a spiritualistic one to explain facts of this sort, I don't know what it is. I can't explain certain experiences of this sort, except on the theory that I am dealing with some invisible intelligence.

My present attitude of mind, I say, is just this: I am in possession of a respectable body of facts that I do not know how to explain except on the theory that I am dealing with some invisible intelligence. But I am not prepared as yet to say that there is no other possible explanation. I hold that as the only tenable theory I am acquainted with.—R. P. Journal.

A PSYCHICAL INCIDENT.

JOHN WETHERBEE.

Reliable experiences which are of a positive, abnormal and psychic character should always be reported; where I have been absolutely certain of such, I have made a record of them. The following incident can be depended upon as actual in every particular, and is worthy of every investigator's attention, as covering the whole ground of being a spirit manifestation.

Mrs. Foye, now living, is a good medium and very estimable lady of California. She has within a few years visited this city, where she was known in her younger days as Ada Hoyt. In those days I saw a great deal of her. She was the medium that gave such tests to Emma Hardinge in her investigations as to convince her of the truth of Modern Spiritualism. She has since become one of the bright lights of the order, a gifted medium herself, and is now the editor of the Two World's, an English paper.

On one occasion I met Miss Hoyt at a party at the house of Daniel Farrar, a highly respectable and wealthy merchant of this city. Miss Hoyt entertained the party with tests. Five or six of us were seated with her at a table.

We were severally asked by her to write four or five names of our departed friends on slips of paper, roll them into pellets, and put them in a pile in the centre of the table.

We all did so. I felt that I would write the names of suicides—I do not know why I did, having plenty of near spirit friends who had died natural deaths, but I knew afterwards it was for the admirable test that was the result of the sitting. So I wrote the name of Henry Jacobs, who cut his throat in Scituate; the name of John Smith, who shot himself in New Bedford; the name of Thomas Hooper, a teller of the Merchants' bank, who hanged himself on account of a defalcation, as four was the number that was generally being written. I wanted one more, however, and wrote the name of Patty Gray, a lady I never knew and had not thought of for many years.

To give point to this experience I must relate the following circumstance:

Patty Gray was the daughter of a well-known citizen, who lived in a three story wooden house on what was once known as Pemberton hill, nearly opposite the head of Hanover st. She was a schoolmate and friend of an aunt of mine, and hanged herself in the early part of this century. Before she hanged herself she jumped out of the chamber window, breaking her leg, and looked up to the window from which she had jumped, shook her fist to something she saw saying: "Ah, devil! you deceived me."

This made quite a talk at the time, and was an impressive event to my aunt, who used to in my childish walks with her tell me of the circumstances and show me the spot where Patty Gray struck when she jumped.

Miss Hoyt did not see any of the names that were in the pile, and if she had it would have made no difference, they all looked alike in the pile. She stirred them around a little with the end of her pencil, tossing one out towards the person it was for. She then wrote the name, and when the pellet was opened and read it was always the right one.

She then told her audience where the people died, and what they died of and other circumstances. I will write of one that she tossed out with the pencil end, saying, "That is for you, Mr. Wetherbee."

She then wrote the name of Patty Gray, as I found it on the paper when I opened and read it.

She then said: "Now write several diseases, including the one of which she died," and I wrote consumption, fever, heart disease, suicide, old age, unknown, and she rapped, or the spirit did, when I touched "suicide," which was right.

She then said: "Write some of the forms of suicide, including the right one." I wrote poison, drowning, hanging, shooting; cutting throat, and touching the words in their order the rap came at "hanging," which was right.

She then said: "Write some places, including the place where she died, and I wrote Dorchester, Roxbury, Cambridge, Charlestown, and touching them in their order no rap came at Boston, which was the place, but it came when I touched Cambridge.

But I said that was not the place, for she died in Boston.

The medium then wrote very forcibly: "No; Cambridge."

I was as sure it was in Boston as I could be of anything, but being so positive in her way of writing it, I said, so as not to impair the general impression—for she otherwise had been very correct—"I might have been mistaken, although I am sure I was not."

A few weeks after this my aunt, who was then living in Sharon, and was over 80 years old, was visiting me, and remembering the incident, I said: Aunt Caroline, where did Patty Gray live when she died?" "Why," she said "you know the old wooden house on Pemberton hill, where Dr. Shurtleff used to live afterwards."

"Oh, yes, I remember that, but I did not know but she might have died somewhere else."

"Well, she did. When she attempted to kill herself by jumping out of the chamber window, her father felt she would succeed some time. So he boarded her in Cambridge, hired a nice woman to stay with her and take care of her all the time, but she managed to elude her nurse in an unguarded moment, and she was found hung on an apple tree in the garden."

So the spirit of Patty Gray was right and I was wrong.—Boston Globe.

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Dr. Talmage

Thinks that "the most damaging thing on this earth is a religious controversy," and says that "no man can ever come out of it as good as when he went in."

Dr. T. probably means that a theologian's dictum should not be gainsaid, but be accepted as infallible truth. That no man ever came out of it as good as he went in is rather severe on the preachers, and probably refers to the recent controversies born out of the heresy trials and creed revisions. Whom the gods would destroy they first make mad, especially when interfering with their emissaries, the mediums. But perhaps preachers do not believe in an avenging god when it applies to themselves.

Every soul that bears itself nobly through the individual experience of earth life, bequeaths to humanity the enriching treasures of goodness, truth and undying love; such are the imperishable fruits of the tree of life. Races may come and go through successive generations, as the evolving cycles of time course onward, yet from the human personality that peoples our globe, is transmitted a spiritual power and energy that endures, and etherealizes the grosser elements of existence; making it possible for humanity to obey the ever-echoing call to "come up higher." Truly, there is no death, but "life is life forevermore."—M. J. Anderson.

Spiritual Institute.

The Sunnyside Spiritual Institute Association has been organized at Marshalltown, Iowa, for the purpose of giving instructions in the various branches of learning necessary to a true, practical and spiritual earth life, and in the teachings and phases of spiritual truth and wisdom, as well as the development and support of sensitives, who will give positive evidences of spiritual life under the protection of the association.

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THE VETERAN SRIRITUALIST UNION.

To the Editor of The Better Way.

In your issue of June 27th appears a letter from E. W. Gould, upon the above named society, which the writer evidently misapprehends as to its object, mission and place in the movements of our cause. At the last regular meeting of the Union, the president, Dr. H. B. Storer, brought the views of your correspondent before its members, and it was voted that the undersigned reply to the same through the columns of THE BETTER WAY.

In the letter under consideration, Mr. Gould after admitting that the formation of the Veteran Union is a step in the right direction, and expressing the hope that it will prove but the forerunner of a more national association that the future may outline, states that this Massachusetts society "seems to have provided more officers and more machinery than will be required in any other State perhaps."

It is true that a board of fifteen officers has been established by the Veteran Union, the object of its founders being to institute a society as an incorporated body according to the laws of Massachusetts that would prove a stronghold of power for the work that has been assigned to it. Believing that "in union there is strength," and that "in a multiplicity of counsellors wisdom is found," this board of directors has been formed for the express purpose of protecting the interests of the society, and of accomplishing the greatest amount of good.

Your correspondent states that "their preamble and by-laws are framed to cover their peculiar views and situation of course." We claim, Mr. Editor, to have no peculiar views, the object of our union being simply to do good; to promulgate the truths of Spiritualism, to protect and care for our maligned or needy mediums, and to collect and preserve authentic accounts of the work and the achievements of our cause. Just here allow me to quote exactly from our preamble that your readers may know precisely what purpose has brought us together under the name of the Veteran Spiritualists Union:

> The objects of this union are to enroll, organize and acquaint the advocates and adherents of Spiritualism; to aid, encourage and inspire those who demonstrate and declare its truths; to gather, arrange, classify and record the important facts connected with the movement, and the lives of those most active, earnest and able in its service; to solicit bequests and donations from all Spiritualists who desire, through its agency, to alleviate the necessities of the sick or destitute among its members and to formulate plans for further action along lines consistent with the advance of modern thought.
>
> Life membership shall be conditioned upon the fact that the person has paid into the treasury of the union the sum of twenty-five dollars.
>
> General membership shall consist of all persons who have been open, avowed and active adherents of Spiritualism for ten years, have signed or authorized the clerk, in writing, to sign their names to the by-laws, and have paid an annual due of one dollar.

It may be well to explain in this connection that the formation of such an organization was first mooted by a few well-known Spiritualists, of Boston, with the idea of bringing the old-time workers and advocates of Spiritualism into a united body for mutual blessing and for practical humanitarian work. At the first meeting of these friends and the public the question of what constitutes a veteran Spiritualist was discussed, and it was agreed that whoever had been an avowed believer and useful laborer in our cause of truth for several years might be so designated. But it was certain that some definite limit should be set in this line, and after much deliberation it was decided to accept all applicants for membership to the union who had served the cause for a period of ten years. E. R. Gould objects to this limitation in his letter referred to above, but as time marches rapidly on that objection may be overcome in the life of each one who, at present, is denied membership on the score that he is not a veteran, inasmuch as the ten years of service can eventually be rounded out.

Our Union is to be a permanent organization. Its founders are building it upon a firm foundation. Its purpose is to bless mankind. Its work is broad and uplifting, and it is destined to command the respect of pulpit and press. To place Spiritualism before the world in its own high and beautiful aspect, demanding for our cause that consideration and courtesy which its teachings and claims deserve, will no doubt be a useful and gratifying part of the Veteran Spiritualists' Union. It is confined to no special locality nor is its membership limited to the State of Massachusetts. We extend a cordial invitation to Spiritualists everywhere to join our numbers and become one with us for the common good.

In closing I will present to the readers of the BETTER WAY an extract from an address by our President, Dr. H. B. Storer, published in the Banner of Light, and now sent out over the country in the form of a circular, to which is appended an application for membership, which, when properly filled out and sent as directed, with membership fee, will be the means of placing its signer upon our rolls.

"We desire not only to instruct the public mind as to the beneficent principles of Spiritualism, as scientific, philosophical and religious, but to exemplify by our deeds its just, humane and benevolent effect upon our lives in making us 'our brothers' keepers,' in the sense of caring for the sick and destitute among us, in the time of their greatest need.

"The officers of the Union serve without salary; the Trustees are persons of irreproachable character, who will be cautious but prompt in the exercise of their duties.

"In addition to the very large number of Spiritualists who will become general members by the payment of one dollar, there are hundreds in every State of our Union who could contribute twenty-five dollars for a life membership without inconvenience; but this appeal would fail of its object if it did not inspire that smaller but wealthier class of our fellow-citizens 'who have the courage of their convictions,' and are never ashamed to acknowledge their belief in Spiritualism, and whose abundant means will fully justify them in making bequests that shall be expressed by thousands. Bequests to all kinds of scientific, religious, educational and charitable institutions are among the most frequent methods for the distribution of surplus wealth. If, indeed, our acquaintance with Spiritualism has taught us that it includes the principles of every good word and work, shall we not be equally generous and just in our gifts or legacies for its promotion?"

Applications for membership may be had of Moses T. Dole, Banner of Light office, Boston, Mass. The Spiritualists of America are earnestly requested to join our forces and to encourage our good work. M. T. LONGLEY, Cor. Sec. V. S. U.

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AMERICAN PSYCHICAL SOCIETY.

This society was organized for the scientific investigation of the phenomena of Modern Spiritualism, and is about to enter upon a thorough investigation of these phenomena, firmly convinced that such a course is in the interest of all people, and therefore are desirous of securing the co-operation as members and helpers of every one who would like to probe the matter to find the truth. Those wishing to become active members can address the Rev. T. Ernest Allen, Secretary and Treasurer, 63 Glenham street, Providence, R. I., enclosing five dollars as annual fee. Passive members pay three dollars, though all shall receive gratis all reports published by the society.

Among the board of officers the following names guarantee that the society has an earnest project in view and will probably lead to some good: Rev. M. J. Savage, President; Mr. B. O. Flower, Vice-President. Among the directors are Rev. R. Heber Newton, Mrs. Mary A. Livermore, Rabbi Soloman Schindler, Rev. E. A. Horton, Prof. A. E. Dolbear, Dr. L. A. Phillips, Gen. W. W. Blackmar, Mr. E. Terry Brown and Mr. Hamlin Garland—all reputed as fair-minded and cultured men and women.

"THERE IS NO DEATH."

To the Editor of The Better Way.

I cannot resist saying a word in regard to the article in the issue of your paper, No. 26, under the above title. This narration of the bereavement of a brother member of your profession, with the statement of belief that the idol of his heart's affection is gone forever—that there is to be no more reuniting, is sad and touching in the extreme. It is the most affecting avowal of a dreary, hopeless sense of loss beyond recall it has ever been my fortune to read. The simple, eloquent words which tell his story are mournful and pathetic, and express the utter barrenness of a heart bowed down with grief for which there is no comfort. Your own happy message of consolation is beautiful, and the best of all is that what you say is true. The well of Spiritualism stands ready to supply the arid desert of your good brother's woe, if he will only humble his heart and partake thereof.

I attempted to read this piece to my wife; she had just been striking some melancholy chords on the piano in the quiet of the evening and, I hesitate not to own it, I broke down and could have wept like a child and could not finish. My own mother's name was Laura which, of course, brought it home to me more forcibly. O. W. HUMPHREY.

QUESTIONS AND ANSWERS

By Mr. J. Clegg Wright, before the First Society of Spiritualists, at Adelphi Hall, New York.

What about independent spirit writing on slates? Independent writing is the direct action of the mind, the totality of all the elements which enter into the spiritual body and the conscious principle itself acting on its sphere. The force of a thought on the magnetism is the outcome of the reservoir of the energy stored in the soul itself, and the expression of it creates vibration in the magnetism, and when the magnetic vibration attains to the maximum to that plane upon which higher phenomena vibrate, atoms leave their mechanical habit of motion to follow the intellectual disturbances which impinge upon them. A man can deftly manipulate the billiard balls. Intelligence knows how certain blows will settle the balls, and the measure of the impact is expressed in the manner in which the balls settle.

All atoms settle there. Conscious will acting on the magnetism disturbs the mechanical molecular action; matter becomes the child of the intellectual will and direct intellectual action is the result. The spirit rap involves direct spirit writing, the movement of a table involves the interference, the possible interference, the capable interference of the soul force with atoms and aggregations of atoms. It is possible, under certain elevated states of motion, for the mind to express itself on matter apart from the brain. Under the normal activities of molecular states this does not occur. It only occurs when the individual magnetism is elevated by grander forces and comes into relation with higher states. It is then that direct writing becomes possible for bodies to move according to will. It becomes possible to enter those conditions with added continuity to produce visible forms of matter temporarily.

What is the use of prayer? Prayer means this: It means the recognition of a controlling individual, uncreated Creator and governor of the universe. Prayer involves that; it involves the existence of a created, capable, intelligent being standing in certain relations to the uncreated, as the father stands to the child. God, the fountain of will and power, gives to the dependent personality according to the petitioning spirit of that inferior personality. It recognizes sovereignty and it recognizes the subject. Prayer would not be prayer without sovereignty residing in the petition; prayer would not be prayer unless the personality of the prayer was a dependent subject. Prayer involves the relationship of the governed and the governor of the arbitrary ruler—the sovereign—and the subject. In an age of science it can have no use. The recognition of the laws of nature vitiate prayer and it enters then into the realm of the obsolete.

Prayer on another plane becomes this: It becomes the aspiration extended or projected to the unknown, or in the direction of the unknown. It can be addressed to those in the spiritual world and known to the prayer, and the aspiration produces a condition of relationship, it produces a tie in the magnetism, it produces a control, it produces sympathy, and to a large extent to most Spiritualists this is what prayer means.

Again, prayer can have this meaning, but it should never be used without a definition. It can be used as a process employed by a person to bring himself into harmony with his environments. Reconciliation to spiritual states as an aspiration, to physical states as a demand. It can mean these different activities of the mind.

When a word passes into a new relation it ought to have a definition, and it becomes obscure in the language of an advanced mind recognizing the persistency of the laws of nature to use the word prayer in the same sense in which it was used by John Wesley and the theologians before his time. Theological prayer is now absurd.

How does matter in the form of bread and without sensation become as flesh, capable of suffering pain? All becomings belong to the constitutional habits of the amalgamation among atoms. Atoms and force correlate and the transmutation is to be aggregations and correlations—mixing communities of atoms—and the process of life in the organism is by the process of mixing. Atoms and force; nothing made. Nature does not create, but it changes the relations of its parts. The body is but an aggregation of parts and is dissolved when the copartnership of atoms is dissolved. Flesh is a compound and under the compound state of force its transmutability is extensive. A pound loaf becomes a sermon, a walk down Broadway, a quarrel with your wife or the admiration of a rose.

Here is a great thing; the convertability of force and phenomena from one mode to another, from mineral to vegetable, from vegetable to animal, from animal to spirit; this constant perpetual correlation is a mechanical process, not by will, but by constitution; not by contrivance, but by essential attributes of the atoms themselves, acting under certain environments. Environments change and with the change of the environment is a new organic expression. It is not a creation, but a mechanical manifestation of a new equilibrium, and equilibriums are continually moving, and modes of life or hereditary transmission, environment and rapid cataclysm change life in its expression. And food and thought, aspiration, genius, civilization, growth, the world of mind and force in the changes of evolution, sometimes goes up, sometimes goes down, relatively, and each expression of power is the true explanation of force and being, this expression being the only possible, the best that can be—therefore right.

War or peace in Europe is a problem that is always to be solved. In Europe we either have a war or are going to have one. Where you have heredity monarchy you have peace endangered. Where you have family interests involved instead of national affairs and national interests you have dangers which are not felt in the more favorable forms of government. To-day Europe is in a pitiable condition because there is a death to reverence. Monarchy can live so long as it is revered; so long as they are amused by a Lord, so long as a castle is interesting monarchy and aristocracy are safe. But in Europe they are on their last pins; soon they will be non est. I mean by soon a century or so, for the life of a nation is not like the life of an individual. It takes a long time to work out causes and we shall have many episodes of war in Europe. After a while military engines of destruction will be so perfet that nations will be afraid of going to war.

Written for The Better Way.

THE DARK PROVES THE LIGHT.

J. O. BARRETT.

I have just read an interesting article in the BETTER WAY, by Moses Hull, entitled the "Lights and Shades of Mediumship." The facts he presents and conclusions therefrom have been the main cause of upsetting faith in Spiritualism and bringing a so-called reproach upon it. Mr. Hull doubts whether there ever was a medium who will not lie. He compares a medium to an honest mirror; as the one reflects deformities, so "an honest medium will as honestly reflect falsehoods as truths." This experience ought to make us charitable. If the laws of mediumship were correctly understood and applied, all our social relations, our sense of responsibility, our methods of education and government would be changed for the better. How true it is that suspicion or mistrust produces the very act we dread. As "coming events cast their shadows before," so do one's thoughts or affections, regardless of their moral grade. "As a man thinketh so is he." The capacity to reflect the evil, as we term it, proves a capacity to reflect good. Such "mirrors," however misused, are "chosen vessels;" are very precious in the eyes of the angels who would speak to us through them. The time is coming, and not far distant, when a medium, organized as such, will be appreciated as the greatest benefactor of humanity. To be a link of connection between our world of births and deaths, of doubts and fears, and the immortal world of realities where our dear departed assemble in waiting for us and trying to bless us, is certainly the most eminent, the most sacred relation, of human society. If we would have our mediums reliable in their communications we must be reliable. "The culpability of mediumship," as respectable dudes term it, belongs mainly to the applicant or the scorner. The business at hand with Spiritualists is to devise ways and means whereby our sincere mediums may not be driven to deception. I know of no saying more applicable to all than those of the Nazarene. "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven."

PERSONALS.

Contributions received: O. W. H., S. W., J. F. S.

As our correspondence is very large we must request our reporters to be brief. A plain statement of facts that are most interesting to the general public with as little comment as possible commends the writer and makes the best kind of reading.

A Nationalist club has been permanently organized in this city, and meets every Sunday evening at 8 o'clock at Lincoln Inn Court Hall, 227 Main street. Spiritualists are especially invited to attend.

A Southerner writes that the rebellious spirit of the South is still rife—rebellious now against orthodoxy and bigotry. It's an ill wind, that doesn't blow somebody good. Evil is said to be undeveloped good. Rebelling against orthodoxy is "petter as good."

A splendid contribution fron Grapho entitled "Lake Pleasant Camp Musings" will appear in next issue.

Mrs. A. E. Kibby has returned from Springfield, Mo. Will be at her house 13 Saunders street or Cottage Terrace till July 22d.

The Fourth of July was celebrated as usual by the adult in a quasi patriotic manner, and by the small boy after the heathen Chinese fashion. More true patriotism and less of the latter would bring the day in higher esteem by those who love the union and honor the stars and stripes. The true patriot dislikes to see an event that he honors made a paradox of.

Mr. A. Willis, our materializing medium, has returned to the city from camp and will remain until August 1st. See ad. in another column.

INVESTIGATION.

To the Editor of The Better Way.

Friends, do not let foolish thoughts trouble you; cast them aside as dross and turn your thoughts to nobler and more elevating subjects, of expansion, of thought, of the differentialities of life, of all forms and expressions of life, viewed from all sides, in its pros and cons, its for and against the prolongation of life, its continual existence on this sphere. Learn how and why they must be, and be able to teach others of it, and by so doing you are promulgating the broadest religion of the age. This age which requires of a nature both startling and grand, "not in the old trodden path which seemed so sure and reliable," but in the aggrandizement of all that nature holds, brought to bear forcibly on the people in this enlightened age, who have stepped out from old ideas into a firmer and more substantial basis, something more real aud tangible, something easier to be comprehended, more to the purpose and its effect, instead of relying on an uncertainty of promises and a faith in others, outside of ourselves, which makes the work easy of attaining. But now we work for ourselves, in ourselves and with ourselves, of course looking for help after we furnish right conditions, by coming to look at things in their right light without being blinded by previous doctrines.

After understanding and obtaining the fullness thereof, the soul responds and filled with a rapturous joy no human mind can comprehend, seeks to fill the mind to overflowing with the same unutterable pleasure which permeates the whole body, and we become purified and filled with life principles of the purest and the best. Is this not something to seek and work for, this glorious work of bounteous nature, who gives unstintingly of its noble supplying power to earnest seekers and investigators. Grant that the eyes of the blind may be so wide opened that they may perceive the inner life, and that the ear of the deaf may be attuned to the spiritual influences, that the chord of harmony may become a grand requiem of love and praise to humanity at large. M. EVANS.

NEWS ITEMS.

In Japan ten Catholics represent Christian districts in parliament.

A herd of eighty-five buffalo will be exhibited at the World's Fair.

Brass bands are not allowed to play in the streets of Nashville, Tenn.

The New York state commission in lunacy will ascertain whether sane persons are confined in asylums.

Leo XIII. has commissioned the Order of St. Benedict to work for reunion of the Greek to the Roman church.

The pope has procured the recall of the Prussian embassador to the Vatican because he joined the Freemasons.

In the proceedings by J. H. Diss Debar to recover from J. F. Harriot, property clerk at Police Headquarters, N. Y., the pictures of the princess Judge Andrews of the Supreme Court has granted the city motion to bring in as defendant David Valkenburgh, administrator of S. L. Lowenburz, who claims the pictures.

HERRON, NEB., June 17.—While Dennis Mott was plowing corn, a rattlesnake sprang at him and buried its fangs in his arm. He ran a few rods to the road to get a stick with which to kill the reptile, but was surprised to find the snake dead when he reached the road. Mr. Mott experienced no ill effects from the bite, owing to a large supply of whisky.

Under the radical and Freethinking men at the head of the Mexican government, commerce is increasing, railroads are being built, manufactures and mines are being developed, public works have been undertaken, order is better maintained, government credit is high, improved systems of education have been adopted in many states, and bull-fighting has been abolished.

The rulers of Pittsburg, who are just now frantically engaged in trying to compel the citizens of Pittsburg to behave on Sunday just as they, the rulers, think they should, recently arrested and prosecuted a man for selling a piece of bacon, a woman for selling a newspaper, and a man for playing a muscial instrument on the sacred day. The people, however, are still allowed to work their lungs and keep their clocks going seven days in the week, and the Statue of Liberty still holds her torch aloft.—Twentieth Century.

The American Indians want to be represented by an exhibit at the World's Fair, and at the agencies in the West they are signing petitions to be granted the privilege. The petitions are addressed to the President of the United States and his cabinet, and to the Commissioners of the World's Fair. In quite pathetic language they set forth the despairing condition of the Indians, and protest against the celebration of the discovery of America—an event so momentous and disastrous to them—without being accorded proper recognation and a chance to make an exhibit which will not only serve as a most appropriate background upon which to illustrate the progress of 400 years, but will show that the Indians themselves have made greater advancement than is supposed.

The Secretary of the Park Board, or whoever supervises the publication of the music programmes, is evidently laboring under the delusion that the good people of the metropolis would be shocked to see a waltz on the programme of the Sunday concert in Central Park. A waltz is played every Sunday by the band, but it does not appear on the programme as such, but as a "caprice." To-day the "caprice" is Waldteufel's "Tout Paris" waltz. We have noticed the timidity go so far that it was not thought safe to put even Strauss' name after one of his waltzes, though cloaked under the title of a "caprice." Whether a "caprice" is to be considered more sacred than a waltz we do not know. But if the people can stand the music of the latter in the Park, we fancy they can stand its name on the programme.—N. Y. Herald.

Pastor J. H. Boice of the Poughkeepsie, N. Y. Baptist church was given notice to resign but wouldn't. At a subsequent meeting of the members the reverend gentleman made his appearance, claiming to be a member of the congregation. When the dominie entered the church there was a great bustle and confusion, and a scene was enacted that will not soon be forgotten by the people who witnessed it. He had scarcely entered the sacred edifice when Robert Worthington, one of the members, grabbed him and threw him on the floor. Then he hit him, and uttering an oath said he would kill him. Then he hustled the reverend gentleman out of the church and threw him down the steps. Mr. Boice got up and attempted to enter when others blocked the doorway and forced him back. Mr. Boice has many sympathizers and followers, and a great crowd soon gathered about the church, waiting for Worthington to come off the steps, when they undoubtedly would have done him bodily harm. But he was pulled back in the church, and the followers of Mr. Boice having too much reverence for the house of worship to attack him there, he escaped injury. The meeting adjourned without doing any business, and now Mr. Boice has sworn out a warrant for Worthington's arrest. The people of Madalin are highly indignant at such conduct in the church by men who claim to be good Christians, and it is probable that the church will be closed up.—Albany Telegram.

THE BETTER WAY being the cheapest Spiritualist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three months for 25 cents.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Prop's, Toledo, O.

We the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by the their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and muccus surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists.

Are you with us? Remember THE BETTER WAY is the cheapest and best Spiritualist paper in the world. Read it, subscribe for it, circulate it.

Mr. Uptown to waiter—Bring me some deviled crabs, lobster salad, a Welsh rarebit, and a glass of iced milk!

Waiter (politely)—Yes, sah; any particular kind of flowers you'd like on your grabe, sah?—N. Y. Herald.

Correspondence.

Vicksburg, Mich.

The eight annual camp meeting of Vicksburg, Mich. will be held at Fraser's Grove, commencing Aug. 6 and closing Aug. 23, independently of the Mich., Ohio and Ind. Spiritual and Religious Association. Speakers already engaged are Hon. L. V. Moulton, Dr. U. D. Thomas, of Grand Rapids, and other noted speakers. All mediums intending visiting this camp and desiring to be advertised will please send their names at once to Jeannette Fraser.

Sunapee Lake Spiritualist Camp Meeting.

We take pleasure in stating that Mrs. M. E. Williams, of New York, the noted lecturer and materializing medium, will be at Sunapee camp meeting during the entire season.

As a medium for the materialization of spirit forms, Mrs. Williams has superior and wonderful powers, and the visitors at Sunapee camp will have a fine opportunity to witness this marvelous and convincing phase of the phenomena through her cabinet.

JANE D. CHURCHILL.

Indianapolis, Ind.

G. W. Kates and wife lectured here Sundays, June 28th and July 5th. They also held meetings in the interim, one being for the benefit of the local society. They are working under the Indiana Association, and have achieved much here to help the camp meeting. Their meetings were well attended, and the lectures were of much interest to the hearers. The tests and readings by Mrs. Kates were of her usual high standard in interest and correctness.

WHIT.

Iona, Mich.

Hon. L. V. Moulton delivered two lectures at Iona, June 14th, to good audiences. The morning lecture was grand, and in the evening six questions were handed Mr. Moulton from the audience, which were ably answered. Mrs. F. Jackson gave a number of tests at the close of each lecture; all, including readings, were pronounced correct.

We expect to hold our quarterly meeting in October. Fraternally yours,

MRS. W. H. BENTLY, Sec'y.

Butte, Mont.

Dr. J. C. Hennessy writes that two persons called at his home recently and gave their names as two well-known physical mediums, offering to hold seances for materialization and slate writing. As physical mediums are a welcome quantity in Butte, they were welcomed and invited to hold a seance. But it proved a counterfeit and amidst a shower of reproof were sent forth and admonished to follow a straight path in the future. Dr. H. also desires to know the whereabouts of Edwin Keene. Address 116 West Silver street.

Wichita, Kan.

Prof. J. M. Allen, after a very successful course of lectures and other mediumistic work in Oklahoma City, Oklahoma Ter., proceeded to Noeman, where he held some meetings in the Opera House with good results. Returning to Oklahoma City, he found the spiritual society, which he had been instrumental in organizing, arranging to erect a meeting house at once, on an architectural plan furnished by him: the material to be supplied at cost by one of the members,—a lumber dealer—and the labor donated by other members. "Go thou, and do likewise!"

Mr. Allen is now filling an engagement with the society at Wichita, Kans., where he may be addressed at 605 Waco avenue for the present. Mrs M. Allen, late of Topeka, may be addressed at the same place.

Hartford, Conn.

The First Spiritual Society held its usual services on Sunday evening, June 28, 1891, at 81 Asylum street. Meeting opened with singing and an invocation by Mrs. George Pierce. Mrs. A. Sweet and Dr. A. H. Bullard made a few remarks on Spiritualism, after singing "Shall we meet beyond the river." The chairman then introduced Walter D. S. Hayward, the test medium, who delivered a powerful address on "Skepticism and mediumship," which was listened to by a large and interested audience, after which he gave a large number of very fine tests, all of which were recognized.

The meeting closed with singing "Blessed be the tie that binds."

On July 5, 1891, Dr. A. H. Bullard will lecture on "What Spiritualism can do," and Walter D. S. Hayward will follow giving tests.

Yours Fraternally, E. M LAY, Chairman.

Texas, Mich.

The Spiritualists of Southwest Michigan held a quarterly convention June 21st, in a beautiful grove on the banks of Lake Cora. Good weather, a romantic sheet of water in full view, the green overhead, surrounded by a large concourse of interested listeners, inspired the controls of Mrs. Sheehan to pour forth streams of eloquent spiritual food that was eagerly accepted by those in attendance.

Mrs. Ollie Denslow, of South Bend, Ind., sang inspirational songs, each one containing a sermon in itself. Mrs. Sheehan reached the hearts of the people. Mrs. Woodruff made timely remarks.

THE BETTER WAY was freely distributed and a goodly number of subscribers obtained. A pleasant meeting was enjoyed.

L. S. BURDICK, Pres't.

The Indiana Camping.

This series of meetings will commence at the grove near Chesterfield, Ind., July 16th and continue until August 10th. The daily features will be full of interest. Bring copies of "Melodies of Life" and help the singing. Bring your children for the daily Lyceum. Procure your own tents if possible, or write early for room in the lodging house or tents. Address J. W. Westerfield, Anderson, Ind.

It is desired that all who possibly can will purchase tickets to Anderson, July 13th to 19th, and secure certificate for one-third return fare. No other special rate can be made for this year. All others should purchase round-trip tickets to Chesterfield. A large attendance this year will secure low rates for next season. Parties of ten can always secure the one and one-third rate. Each locality in the State and adjoining, should get a special excursion and "boom" this new camp. All who possibly can be with us at the opening and help us get a good start. And all who can, come and stay throughout the sessions, or for at least a day. This camp marks the dawn of a new era for Spiritualism in Indiana. Address all mail matter for the camp to Chesterfield, Ind.

G. W. KATES.

San Francisco, Cal.

The First society of Spiritualists, over which Dr N H Ravlin presides, has not been in session during June, but will resume work this month, and we hope that Dr. Ravlin will return to us much improved in health after spending four weeks vacation in Santa Cruz.

There are several meetings, however, where spiritual truth is taught and communications received. Dr. Temple holds one of the most interesting and convincing test meetings in this city. His audiences in the afternoon and evening are very large; but he will leave us about the first of September to attend the Summerland Camp Meeting. He is doing a grand work for the cause of Spiritualism, and we wish him success wherever he may go.

Mrs. J. J. Whitney holds meetings Sunday evenings in Scottish Hall, which are well attended.

Mrs. Edith Nickless has moved from Oakland to San Francisco, and holds meetings on Thursday evenings, giving psychometric readings.

There are several other meetings, both on Sunday and during the week, of which we will write some other time.

Mrs. Schlesinger of the Carrier Dove is visiting relatives in Los Angeles.

Mrs. Whitehead, Secretary of the Progressive Society, is visiting in San Diego.

Yours fraternally, MRS. WILLIAMS.

Brooklyn, N. Y.

Fraternity Rooms, Sunday, June 18th.—Our platform was occupied by Mr. Pooler, a member of the old society of Spiritualists, taking for his subject "Death, or evolution from out of one condition to another."

A very scientific discourse, being thoroughly understood by the speaker and handled in a masterly manner, giving lessons to the hearers of the importance of taking to themselves that of which we are so proud to lay upon the shoulders of our neighbors.

Mrs. Morrell gave psychometric readings, a very pleasing lady upon the platform, giving forth such a calm, easy condition, that we never tire of listening to her. Her readings were very satisfactory and convincing, having among the audience many who had never been to our meeting before, they receiving knowledge of the life beyond and carrying home with them food for digestion. To such Mrs. Morrell opens the door of investigation, to such she quietly unseals the load of doubt and mistrust, and slow but sure awakens into activity the germ of growth.

John Slater has closed his hall for the summer; he has done a noble work, his meeting being so well attended that there was hardly standing room. His audience consists of so many from the churches drawn hither by his wonderful tests and positiveness in giving of them, he feeling so well assured of the capability of his guides. May there be many such mediums come among us: there is room for all and plenty of work to keep all busy.

Lookout Mountain, Tenn.

As THE BETTER WAY is largely taken in the South by the Spiritualists, that frequent our annual camp meeting at Lookout Mountain, I append a partial list of places from which tourists' rates have been obtained to the mountain and return:

From Cincinnati, O., and return, $14.50; Williamstown, Ky., $12 60; Corrinth, Ky., $12.15; Georgetown, Ky., $11.35; Lexington, Ky., $10.85; Nicholasville, Ky., $10.40; Burgin, $9.75; Danville, Junction City, Moreland, McKinney, Kings Mountain, Sommerset and Burnside, Ky., and return, $9 60.

Louisville, Ky., and return, $13.5; Shelbyville, Ky., $12.65; Lawrenceburg, Ky., $11.50; Harrodsburg, Ky., $10.45; Versailles; Ky., $12.00 Fort Payne, Ala., $3.15; Atlanta, Ga., $4.95; Birmingham, Ala., $6.30; Tuscaloosa, Ala., $8.50; Meridia, Miss., $12 40; Jackson, Miss., $16.25; Vicksburg, Miss, $18.00; New Orleans, La., $20.25. Ask for tickets via Queen & Crescent route.

Large delegations are expected from all principal points in the South, and a grand time is expected. We shall be on the ground, railroads permitting, Saturday, July 4th, and will do all in our power to make all strangers feel at home. The mountain is a most delightful spot to visit in the summer, and we trust a a great many of our Cincinnati friends will greet us.

GEORGE A. FULLER, M. D.

Minneapolis, Minn.

From reports received from Lake Minnetonka camp grounds where the Northwestern Spiritual Association of Minnesota is holding its annual camp meeting, everything looks encouraging and a profitable season is promised.

Dr. J. C. Street, of Boston, has arrived and will remain and assist throughout the month. Dr. Street is a prominent author and speaker and much sought after by those who have once heard him.

Rev. Moses Hull and wife are both fine speakers and interesting in the extreme, and those who know Mr. Hull through his writing may know that nothing common place is part of his program.

Mrs. Adah Sheehan, Mr. A Willis and Prof. F. N. Foster, of Cincinnati, Ohio, are too well known to require a recommendation. Thus to the Philosophy is added the phenomena and Spiritualism is well presented in all respects

Besides the above, Mrs. Anna Orvis, Mrs. H. S. Slossen, Mrs. Bessie Aspinwall, Dr. A. B. Dobson, Messrs. J. Barnes and H. R. Moore complete the list of speakers and mediums to be met with at this pleasant and desirable camp ground.

Mr. S. N. Aspinwall, President of the camp association, is the manager of the Lake Park Hotel on the grounds and naturally will look after the comforts of Spiritualists taking in the camp meeting.

For particulars address the President, or C. G. Orr, Secretary.

Lapeer, Mich.

The First District Association of Spiritualists of Michigan held a ten days' camp meeting at Orion Lake, commencing June 13th, and ending June 22d. The attendance though not large until the last of the week was all that could have been expected, owing to the weather and some drawbacks in the way of ill-health among some of the managing part.

Bro. Lyman C. Howe was present the entire time, and with his eloquent, logical, inspirational treatment of the different topics presented, our highest anticipations were more than met, while the morning services held in conferences gave room for the highest good.

Memorial Day was an especial occasion in every respect. The floral offerings were typical of the friends gone before, and the expressions offered as tributes to their memory appropriately beautiful.

Vice-president Wadsworth filled the chair in the absence of the president with satisfaction.

The election of officers was unanimous in selection, but Mrs. Odell, the Secretary, who has filled that position for the past nine years, declined, owing to poor health, and the office was transferred to Mrs. Owen, of Lapeer.

Credit is due Mrs. Minnie Carpenter, of Gaylord, Mich., for her inspirational song and verse; also Mrs. Ireland, of Detroit, Mrs. Laraway, Mrs. Allen, of Flint, and Mrs. Papan, late of Haslett Park, for the generous use of their medial powers in behalf of the association, which aided in meeting the expenses of the meeting, and many others might be mentioned in the same line of work.

The financial, social and spiritual verdict was a success, and the present management, with favorable opportunities expect to make the year 1892 better yet, and the success of Orion Camp is felt to be assured.

MRS. T. E. ODELL, ex-Sec'y.

Parkland, Pa.

The National Spiritualists' camp meeting takes place at Parkland, Pa., from June 14th to September 16th.

As year by year we assemble in nature's temple, we are greeted by growing numbers of those who have been brought to a knowledge of truth through the ministrations of the wise and learned ones who are now basking in the fulness of spiritual light in the real life.

We welcome to our ranks all who are desirous of fleeing from superstition's thrall, and who, willing to maintain the honor and dignity of humanity, are ready to buckle on the armor of aggressive and progressive free thought.

Also to our camp we invite those who are inquiring the way of eternal life. We have the knowledge of immortal life beyond the grave assured us, and are desirous of demonstrating the utility of that knowledge. To this end, the best speakers and instruments in the hands of the spirit world obtainable have been secured, and will make the meetings as attractive as possible.

Following is the program:

July 4th, Independence day, oration by Hon. Sidney Dean, athletic sports, dancing, fireworks, etc.; 5th and 6th, Hon. Sidney Dean; 9th, Mrs. H. S. Lake and Edgar W. Emerson; 11th, athletic sport; 12th and 14th, Mrs. Lake and Mr. Emerson; 16th, mediums meeting and conference; 18th, athletic sports; 19th and 21st, Hon. A. B. Richmond; 23d, conference; 25th, athletic sports; 26th, 28th and 30th, J. Frank Baxter, lecturer, test medium and singer.

August 1st, athletic sports; 2d and 4th, Mrs. Minnie Renouf, lecturer and test medium. 5th, dramatic and musical entertainment; 6th, Mrs. Renouf; 8th, athletic sports; 9th, 11th, 13th, Miss Jennie B. Hagan, lecturer and improvisatrice; 15, athletic sports; 16th 18th and 20th, Mrs. Zaida Brown-Kates, lecturer and test medium, and Mr. G. W. Kates, lecturer; 22d, athletic sports; 23d and 25th, Mrs. Carrie E. S Twing, trance speaker and test medium; 27th, conference and mediums' meeting; 29th, athletic sports; 30th, Mrs. E. Cutler, lecturer and test medium.

September 1st, Mrs. E. Cutler; 2d, dramatic and musical entertainment; 3d, Mrs. Cutler; 5th, athletic sports; 6th, Mrs. C. Fannie Allyn, lecturer and psychometrist and poet; 8th, Mrs. Allyn; 9th, children's day—our happiest time; 10th, Mrs. Allyn; 12th, athletic sports; 13th, Miss Maggie Gaule, test medium; 14th, great camp-fire night.

Onset, Mass.

Following is the list of speakers for Onset camp this season:

July 12, a. m., Dr. H. B. Storer.
July 12, p. m., Mrs. E. C. Kimball, lecture and tests.
July 14, p. m., Mrs. E. C. Kimball.
July 15, p. m., W. J. Colville.
July 16, p. m., Eben Cobb, Esq.
July 17, p. m., W. J. Colville.
July 18, p. m., Mrs. C. E. Loring, lecture and tests.
July 19, a. m., Mrs. C. E. Loring.
July 19, p. m., A. E. Tisdale.
July 21, p. m., A. E. Tisdale
July 22, p. m., Mrs Kate R. Stiles.
July 24, p. m., Miss Jennie B. Hagan.
July 25, p. m., Miss Jennie B. Hagan.
July 26, a. m., Miss Jennie B. Hagan.
July 26, p. m., Prof. W. F. Peck and tests by Edgar W. Emerson.
July 28, p. m., Prof. W. F. Peck and tests by Edgar W. Emerson.
July 29, p. m., Addresses and tests by Edgar W. Emerson.
July 31, p. m., Mrs H. S. Lake.
August 1, Public meeting of the Veteran Spiritualists' Union.
August 2, a. m., Mrs. H. S. Lake.
August 2, p. m., Hon. A. B. French.
August 4, p. m., Mrs. Carrie Twing.
August 5, p. m., Mrs. Celia Nickerson.
August 6, p. m., Mrs. Carrie Twing.
August 7, p. m., Hon. A. B. French.
August 9, a. m., Prof. Kenyon.
August 9, p. m., Hon. A. B. Richmond.
August 11, p. m., Hon. A. B. Richmond.
August 12, p. m., Prof. J. W. Kenyon.
August 13, p. m., Hon. A. B. Richmond.
August 14, p. m., J. Frank Baxter.
August 15, p. m., Mrs. C. Fannie Allyn.
August 16, a. m., Mrs. C. Fannie Allyn.
August 16, p. m, J. Frank Baxter.
August 18, p. m., Prof. J. W. Kenyon.
August 20, p. m., Joseph D. Stiles.
August 21, p. m., Miss Jennie Leys.
August 23, a. m., Joseph D. Stiles.
August 23, p. m., Miss Jennie Leys.
August 25, p. m., Joseph D. Stiles.
August 26, p. m., Mrs. Ida Whitlock.
August 28, p. m., Dr. George A. Fuller.
August 29, p. m., Mrs. Amanda Spence.
August 30, a. m., Dr. George A. Fuller.
August 30, p. m., Mrs. Amanda Spence.
August 30, Tests by Joseph D. Stiles.

Conference meetings on Tuesdays, Thursdays and Fridays at 10 a. m.

Lily Dale, N. Y.

The people of this camp are taking steps in the right direction and are inaugurating means of improvement and enjoyment not merely during the few weeks of camp but for the entire year.

Mr. and Mrs. Lillie are located in their lovely cottage in Melrose Park, and intend to make it their home for the summer, though Mrs. Lillie is to be absent a portion of the time, speaking at some of the other camps.

She is to speak here every Sunday morning and afternoon until the opeuion of the camp. The Seymore band is to furnish music and the Saturday evening dances, which are to be held during the entire summer, and the opportunities which Mr. Powel's handsome steamers, "White Wing," and "R. S. Lillie," afford for pleasure seekers will be an added attraction to the grounds.

There is also to be a new and commodious bath house.

Mr. Titus Merritt and wife are at their cottage. Mr. Merritt is happily combining pleasure with usefulness and is busy trimming trees and making many improvements in the beauty of the grounds.

Everybody seems bright with hope and present happiness.

Mrs. Lillie has succeeded in awakening a lively interest in her class for mutual improvement. The work, heretofore spoken of by Prof J. R. Buchanan, is the one used as a text book. A new school house is to be erected for the beginning of the school in September.

Sunday evening, the 19th, the members of the Political Equality Club convened at the "Octagon."

Our worthy president, Mrs. Marion H. Skidmore, not being able to be present on account of ill-health, Mrs. Orpha Tousey, vice president, occupied the chair and delivered a brief address. The secretary, Mrs. H. T. Stearns, also Messrs. Skidmore, A. B. Gaston and Barnsdell, made some excellent remarks bearing upon the subject at issue and the guides of Mrs. R. S. Lillie made some spicy and amusing illustrations and closed the meeting, O. E. T.

Time and many duties forbid giving but a word in reference to our work at this point. The two sessions yesterday were well attended. The afternoon was a large increase over any former gathering. After the close of the lecture Mr. Mansfield, the slate writer, kindly made an effort to secure slate writing as a public demonstration, but for some reason it was unsuccessful, although heretofore he has procured marked results from the platform.

Arrangements were made for my guides to give a lecture in Dunkirk in the evening, the first spiritual lecture given there for many years. The hall was crowded with an audience giving strict attention, and those who had undertaken the work felt greatly encouraged.

As a funeral occasion called for my service in the morning, this made four discourses for one day, which is about as much as the physical organism would bear I think. At the meeting in Dunkirk the Rev. Mr. Adams, a liberal minister of that place, presided and expressed himself as being greatly pleased with the discourse and the manner in which some Bible questions were handled by the intelligences. Next Sunday Jennie B. Hagan will be with us to assist in the services and we expect a rousing good time, there are twelve regular boarders at the hotel and all over the grand cottages are being opened up and every one seems busy. The special course of meetings has been very successful and all interested are pleased with the result.

R. SHEPARD LILLIE.

Detroit, Mich.

For the past year the People's Progressive Spiritual Society has progressed, though slowly; suspending its work for the summer June 6, and closing the season with a very neat cash balance in the treasury. The policy of the officers in the past year was to lay a foundation upon which to rear a superstructure that should be durable. In the past year we have depended largely upon local talent, with a few special engagements of such speakers as B. A. Beals, Hon. L. V. Moulton, Grand Rapids, Mrs. Lena Bible, and J. Clegg Wright. We are desirous of engaging more talent of national reputation for the ensuing season, and would be pleased to negotiate with such as have open dates. I cannot speak too highly of our recent acquisition, Mrs. Belle Ireland. This little lady has not only given invaluable assistance in our hall work, but has been instrumental in establishing an effective Ladies' Aid Society, which already has done excellent work. She has drawn about her a large circle of sincere friends, and I may say, has won the love of the entire society.

At the recent camp at Orion Lake the attendance was not as large as usual, but the Association have reason to congratulate themselves that, although they were under unusually heavy expenses, no assessments were necessary upon members, and the season closed with a balance in the treasury. Lyman C. Howe occupied the rostrum at all regular meetings, while Mrs. Minnie Carpenter contributed much to the success of the meeting by her sweet inspirational singing. Several mediums from Michigan localities were present and all contributed to make the meeting a success. A circle, held for the benefit of the association, netted a very handsome sum, as about sixty persons were present, the entire proceeds of which went to the society.

We are looking forward to a large and enthusiastic gathering at Haslett Park, beginning July 29th; but we shall sadly miss the physical appearance of Bro. James Haslett, President of society, whose mortal tenement was cremated here on June 27th. He will be with us, however, in spirit. I request speakers or mediums seeking engagements here to correspond with our secretary, Mrs. A. Anscomb, cor. National avenue and Ash streets. Fraternally yours,

I. R. SANFORD, Pres.

Obituary.

It has been some time since that veteran Spiritualist John Pirnie, of Chicago, left his form in this city and went to the better world, but as he was one of the oldest and most thorough Spiritualists, and in his younger days one of the best workers in our cause, I feel it a duty to let the world know that he has gone. He passed away April 31st at the ripe age of 69 years. He leaves a wife, Mrs. Sarah F. Pirnie, one of our best mediums and a most devoted worker in our cause, to mourn the loss of his visible presence and yet to her he is not lost. In a private letter to the writer of this she says: "It was very hard work to have the coffin lid close over his earthly form. He looked like a piece of marble. He was willing to go with the pale messenger. His last words were, 'Dear wife, it is all right.' Before this he said, 'Mama, I am not afraid.' I saw him going away (his spiritual body) with our daughter Edith. There did not seem to be any weakness as I have seen before, but he greeted her and others with a smile on his face as he disappeared from my vision. I am not grieving for him, the arisen one, but for myself." Mrs. Pirnie, as I have before mentioned, enjoys the blessings of mediumship; so death to her is not what it is to those who mourn, as Paul says, "without hope." Mr. Pirnie left besides his wife two accomplished daughters and several grandchildren, most of whom enjoy the consolations of Spiritualism.

ALFRED WELDON.

Mrs. J. J. Smithers, of Pine Valley, passed away last week, aged seventy-four years. Mrs. Smithers resided in this town about forty years and was well known by the older residents as well as well beloved by the young people here. She leaves three children to mourn her loss, Mrs. McIntyre, of Horseheads; John Reeves, of Pine Valley; and Mrs. J. E. Allen, the clairvoyant and business medium of Elmira. The deceased was a most estimable lady and respected by a large circle of acquaintances. The reunion of Spiritualists which was to take place at Mrs. Allen's was temporarily postponed. There is no death—neither age infirmities nor disease; the spirit as from a chrysalis has awakened to a higher state of being—of life—and now breathes a purer holier atmosphere, filled with sweetest perfume and other harmonies to gratify the spiritual sense. And more, the soul enjoys what mortals cannot comprehend. It is not for us to weep; but they do weep for us at times. Thus sorrow not—your mother is not far away and loves you still.

X.

Passed to the higher life from the home of his parents in Cleveland, Ohio, Gordon J. Fitch, June 21, in the twenty-first year of his age. The Sons of Veterans escorted the funeral to Woodlawn Cemetery. He was a noble, heroic boy, and gave more than ordinary promise of future excellence. The discourse was given by Hudson Tuttle.

Departed this life from her residence in Lorain, O., Mrs. Eliza Purcupile, in the 66th year of her age. She was a life-long Spiritualist who made her life a shining example and proved her belief not only good enough to live by but to die by. The Daughters of Rebecca, of which order she was an active member, performed their rites at the grave. It was one of the largest funerals ever held in the city. Mrs. Purciple was one of the earliest citizens and had endeared herself by active charity to a large circle. Hudson Tuttle officiated and gave a discourse, presenting the value of a Spiritualism as a staff on which to lean at the hour of death for those who mourn.

Hark! A Voice From Iowa.

Dr. J. C Batdorf, Dear Sir:—I am happy to say that I am perfectly well again, and I thank God that I was advised by a kind friend to write to you, and if I had not done so I would have been in my grave long ago. At the time I put myself under your treatment I was not expected to live twenty-four hours. I had fallen from a hale, healthy woman of 152 pounds to a mere skeleton of 78 pounds. But after using your Wonderful Powders three months, I am happy to say that to-day I weigh 150 pounds. I was given up by five doctors of Angus, Dallas Centre and Des Moines, Iowa. They said they could not do anything more for me, and that I could not live twenty-four hours. Everyone says it is a wonderful cure. If anyone doubts the truth of this let them write to me. In conclusion I say from my heart, God bless and prosper you, and may you still continue snatching people from the grave. Yours in gratitude,

MRS. JOHN JEFFERSON.

Angus, Ia., Feb. 28, '90.
See ad. in another column.

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are always relieved at once and a cure will follow the faithful use of

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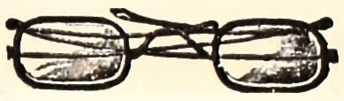
It will cure sore eyes. It will strengthen weak eyes and make them strong. Sent, postage paid, for 60 cents; with directions how to treat the eyes, and receive medical aid from our spirit friends. Address B. F. POOLE, Clinton, Iowa.



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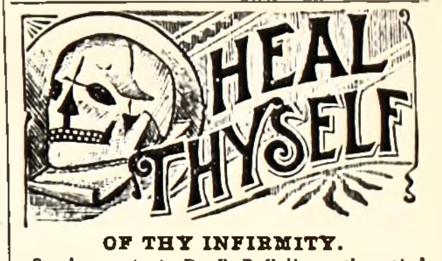
Any new subscriber through me to The Better Way will get a free reading through the month of June.



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A Beautifier of the Complexion.

If you have rough, freckled or blotched skin, or if black-heads disfigure your face, it is certain that some of nature's laws have been violated.

Do not use any soap, however delightfully perfumed, which leaves a greasy feeling on the hands. Such soaps contain free oil, which, as the soap ages, becomes rancid and poisonous to a delicate cuticle, and which rinsing with plain water will not easily remove.

Do not use any so-called *Toilet Creams*, for they are merely perfumed mucilages, which, acting like varnish, completely smother the skin, and upon becoming thoroughly dry leave the gum as a dirt upon the surface.

Use ALBA-DERMIS, an elegantly prepared and perfumed antiseptic lotion, without grease or gum, which, being absorbed by the skin, leaves no residue on the surface, acts as a tonic, and assists nature to maintain health.

Alba-Dermis can be used with any face powder.

DIRECTIONS.—After well rinsing off the soap and drying with a towel, apply the ALBA-DERMIS freely with the hands and gently rub downward until dry; then, if desired, apply powder. For black-heads, dissolve two teaspoonfuls of baking soda in a half pint of water and wash the part affected, using a soft hand brush; rinse well and apply ALBA-DERMIS as above. Repeat every morning until the black specks are gone, then use ALBA-DERMIS only.

Sold by druggists. 25 cents; 50 cents.

Manuf'd only by J. S. EVANS, CINCINNATI, O.

Correspondence.

New York.

BROOKLYN.—The Ladies' Auxiliary, aid to the Brooklyn Spiritual Association, held an entertainment on Wednesday evening, June 10th, at their hall, 290 Fulton street, that for variety and enjoyment has not had its equal in any similar entertainment in a very long time. The program embraced the Daisy song, sung by ten little children, under the direct management of Mr. and Mrs. Clyde, a recitation by Flossie Palmer, the Flag song by the children, and a recitation by master Clarence Cheatum, a song by Mr. Earl, a violin solo by Mr. Berthune W. Jones, with piano accompaniment by Miss Winchester, a negro character by Mr. Samuel D. Greene, with a song by Miss Cliff, closing with a banjo solo by Mr. Robert A. Caird, and piano accompaniment by Mrs. Caird, after which the ladies served ice cream and cake, and the entertainment was closed with dancing, and was a grand success, both as an entertainment and financially, the latter being especially acceptable to the society, as it aids materially in meeting the extra expense of furniture, fittings etc. for the hall, This is one of the steps towards securing a Spiritual Home in home in our city. All the different spiritual meetings and conferences are held in the new hall, and anyone visiting our city may be certain to find a conference meeting on Tuesday evening. The Independent Club on Friday evening and the Conference again on Saturday evening of each and every week at 290 Fulton street, where all are made welcome, and there is always some one in attendance for those requiring information during all hours of the day at the hall.

The Saturday-night conference was opened by Captain Day, with a comparison of Christianity and Spiritualism. The captain directed the attention of the attention of the audience to the fact that the entire books of the New Testament were not written until centuries after crucifixion of Christ, hence must have been held as a tradition for that length of time.

Mr. Delerce opened the conference on Tuesday evening, impressing upon his audience very forcibly the fact that the angels to whom we are indebted for our spiritual thought and influence and who are hovering around us are our own immediate friends who have preceded us to spirit life. Both conference meetings were well attended.

The Independent Club held its usual meeting on Friday evening, the members passing the evening socially, in introducing strangers and making them welcome. There is no desire upon the part of the members of the club to carry out a set program, but make their meetings as as social as may be, introducing as much amusement as possible and having all who attend enjoy themselves.

Mr. Fletcher was unavoidably detained on Sunday, June 14th, and his place at Conservatory Hall was filled by Mr. Sargeant, and in the evening by Mr. Sargeant with a short lecture, followed by a number of psychometric readings by Mrs. Mary C. Morell.

Fraternally, DOCTOR.

NOTES.

Arrangements have been made whereby J. Wm. Fletcher will speak in Adelphi Hall, New York, beginning with the first Sunday in September next for one year. He will also appear once each Sunday at Conservatory Hall in Brooklyn, where he has spoken for the entire season past, beginning October 1st. This, however, will not prevent Mr. Fletcher from accepting occasional engagements outside of New York, as he has already arranged with several other speakers to exchange platforms, so that he can appear in other cities during the year.

Among the recent deaths in Brooklyn that have attracted considerable attention are those of Mr. George Regnus, prominent at Lake Pleasant, and Mr. W. R. Tice, Treasurer of the Lake Pleasant Camp Meeting. Both of these gentlemen, while rarely seen at the Spiritualist meetings here in Brooklyn, have taken a very great interest in the camp meetings in the summer, and will be missed during the season there more than anywhere else almost.

A very largely attended floral service at Conservatory Hall, Brooklyn, was held on the first Sunday in June. The platform was a perfect bank of flowers brought as offerings to spirit friends. Mr. Fletcher was the medium, and probably never in his experience has been more happy in giving communications and tests from the spirits of the departed to their friends.

NEW YORK.—As an earnest movement has been made by the membership of the First Society of Spiritualists, during the past few weeks to increase the circulation of your paper among the large congregations that assemble every Sunday in Adelphia Hall, it seems proper to congratulate both them and you upon its success.

Doubtless the success was owing not only to the constant reading and advertisement of your valuable paper from the desk at each meeting, but also the fact the price has been reduced from two to one dollar per annum. Many a poor family is enjoying THE BETTER WAY who have hitherto had to borrow, and it seems to me *rich Spiritualists* could not do the cause so much good in any other way, as to send yearly copies for constant perusal to the poor and unenlightened in our great cities. Who needs the good tidings more than these?

Had Shakespeare himself lived in the benign light of Modern Spiritualism he would have, or might have touched up the sombre gloom of Hamlet's soliloquy with a radiance of conscious immortality which his age never knew.

Well, the paper our paper—is bound to go, at the present rate, and one would think should treble its past circulation.

The First society closed its sessions yesterday for its annual summer vacation, and to give many families the opportunity of attending camp meetings, etc. It has been a successful season, that of *1890-91*, and long to be remembered on account of its special privileges.

For several months J. Clegg Wright has occupied the platform Sunday morning and evenings, also addressing the large audiences in the afternoon, at which Mrs. M. E. William presides and has presided the last few years; the meeting is designed to introduce all representative and visiting talent of Spiritualists happening to be in New York over Sunday. Mrs. Williams and her able helpers have made it exceedingly popular, notwithstanding the fact it is the only service where admission is charged; the other regular meetings being sustained by free contributions.

Mr. Wright is par excellence, the philosophic sage and orator. He is by all degrees the most lucid and profoundly logical of anyone we ever heard upon abstruse and metaphysical subjects.

If perfect stenographic reports could be secured and printed exactly as the discourse is spoken, the chain of his argument would be found complete, and personal, poetic and historical allusions and quotations wonderfully exact and illuminating. His trance and inspirational speeches are marvels of statement of scientific fact, and philosophical deductions therefrom in a diction of language at once pure, simple, lucid and strong.

Ralph Waldo Emerson would have rejoiced to have met and heard such an orator. But we Spiritualists are learning the lesson and can by and by teach the world that hitherto vastly too much credit for eloquence has been given to the instrument instead of praise to the controling inspiration; and the time will shortly come when the spirit *ipse dixit*, we have so intently listened to, can appear and verify his personal influence and authorship. Many anonymous messages would then get added weight by reason of the authoritative name behind it.

The last Sundays at Adelphi Hall have been marked by large attendances, forenoon, afternoon and evening.

Mrs. E. R. Stiles, of Boston, has occupied the rostrum with lectures, poetic recitations and test giving, all in the conscious trance or inspirational state.

Prof. J. W. Cadwell, of Boston, lectured recently, afternoon and evening, on "Hypnotism and Spiritualism," and illustrated their bearings and close connection; by many subjects taken casually from the audience, of both female test subjects he seemed to gain complete mastery, and show how the actions of such can be governed absolutely by the thought of a controling mind.

The society will open its meetings again upon the third Sunday in September at Adelphi or other hall, to be leased for the purpose; and meanwhile very many mediums are holding their seances, and psychical research societies are sending their representatives here (private visits of course) who are constantly getting the most positive phenomena, but rejecting the spirit philosophy, and authenticity are more bewildered than ever, and they never will know as they should know, till they take hold of the simple clew line of truth, which can alone lead them up and out of their labyrinth of error.

Yours truly, DEXTER

Illinois.

CHICAGO.—Very interesting services were held by the various societies of Spiritualists, Sunday, the 27th. Mrs. Richmond's guides discoursed in the morning upon the "Coming Christ," taking the ground that in the culmination of all spiritual dispensations christs have made their appearance, who have in their lives embodied the principles taught and most believed by some personage as an example for the masses. These personages always being endowed with the Christ-principle to a greater degree than others. They also stated that the claims made by various parties to the membership was proof that somewhere in due time the true messiah of present spiritual dispensation would appear.

The jubilee meeting at Bricklayer's Hall in the afternoon was a success. The meeting opened opened with a bugle call by an army veteran, followed with selections by a drum corps, composed of three small lads, the oldest member not having seen more than ten years, while the big drum was manipulated in perfect time by the smallest drummer in the world, who is not four years old.

Dr. Randall made the opening speech, in his usual, forcible manner, and was followed by the editor of the Express, who read a dream as published in the Truthseeker, and which has direct reference to the Dailey Bill in New York, and mode of operation of the means used in New York courts in defeating justice wherever Spiritualim was concerned.

Speeches were made also by Mrs. Cutler, Dr. Carpenter and Dr. Bishop, and all retired happy and ready if need be to make another fight when next the bill appears.

The evening service was conducted by Prof. Perkins and wife of S. F. Call, and it proved a very interesting session. They are excellent people, good, reliable mediums and earnest workers in the cause. Prof. Perkins is also a good singer, which adds largely to the interest of the meeting. The Band of Harmony on Thursday evening was largely attended, notwithstanding the extreme heat, and a most interesting and pofitable session was held.

Mrs. Anna Orvis, under control of her guides, answered questions in a very acceptable and entertaining manner, after which her guide interpreted a speech made in an unknown tongue by the guide of a gentleman present. Prof. Perkins followed with a short talk and gave several readings from dates of birth. He is quite successful in this form of mediumship, while Mrs. Perkins is an excellent platform test medium. The Band of Harmony is rightly named, for there is certainly a most harmonious spirit manifested and the universal expression is, it is good to be here.

In our next we will give your readers something in regard to the meetings on North side. WM. C. HODGE.

Colorado.

DENVER.—Not having seen any report relative to the condition of Spiritualism in this phenomenal city, in THE BETTER WAY for several weeks, I gladly avail myself of the opportunity of informing our eastern brothers and sisters, that the deep earnest interest, displayed by the Spiritualists of Denver, in the spread of our beautiful philosophy, is of such a nature, that the near result of such determined effort, must surely entitle this favored city to the right and privelege of being called the "Banner Spiritualistic City of the U. S."

I firmly believe that there are more openly avowed Spiritualists in Denver, than in any other city of even one third greater population in the United States. This gratifying result can be largely attributed to the superior atmospheric and magnetic condition which are of such a nature as to facilitate the development of mediumship, and enhance the power of our spirit friends to produce the various phenomena. Four societies have been holding their weekly meeting regularly, during the past winter and spring, and the result has been to interest and convince a large number of inquirers.

I am lecturing for The Society of Progressive Spiritualists, and our Sunday meetings are largely attended, with a steady increase, and an earnest spirit of investigation is manifest by many sincere seekers after truth, from the various orthodox churches. Too long have they been held in intellectual bondage, with mental food so deficient in nutritive properties as to impovise their growing mentality, until finally an overwhelming desire to give free scope to their intellectual powers in the investigation of life's problems, drives them into the spiritualistic field of research, where at last they find a haven of rest, and upon the rock of eternal truth, begin anew the erection of their immortal temples.

Realizing that the success of all reformatory measures, is largely dependent upon the efforts put forth by the ladies; the more earnest, progressive workers among the spiritualistic ladies in Denver have recently organized a society called "The Ladies Auxiliary of Progressive Workers," for the purpose of advancing the cause of Spiritualism, in such a manner as only the superior spiritual and intuitive members of this aspiring humanity know how.

About fifteen ladies joined as charter members, and elected the following officers: President, Mrs. B. F. Whittaker; Vice-President, Nattie Schermerhorn; Treasurer, Mrs. Mary Walker. Although only three weeks old, this society is making its influence felt, in a number of ways, and will undoubtedly be instrumental in doing much good.

Dr. Shlessinger of San Francisco has been with us a few days, and is creating no small interest through the exercise of his mediumship. May THE BETTER WAY receive the patronage it so justly deserves, is the wish of your sincere Friend and Co worker,

DR. SCHEMERHORN.

Verona Park Association

Commence their annual meeting August 16th, and close the 31st, thus holding three Sundays in the two weeks. The Hon. Sidney Dean will open the meeting, followed by Mrs. Sarah A. Byrnes and Mrs. K. R. Stiles, and others who cannot fail to interest those who visit our camp. We have a good bill of fare and we anticipate a feast of good things.

Verona is one of the prettiest places in Maine, and easy of access, both by boat and rail. Our grounds are free this season, as we have abolished the gate fee and invite all to come in and partake of the feast without money and without price, except those who feel interest enough to help us out a little. We have a good boarding house where board can be obtained at a very reasonable price.

Respectfully yours,
DR. CHAS F. WARE, Pres't.

FOR SALE—
RESIDENCE
—THE—
BEAUTIFUL HOME
OF MRS. J. L. RUFFIN,
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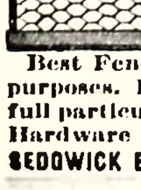

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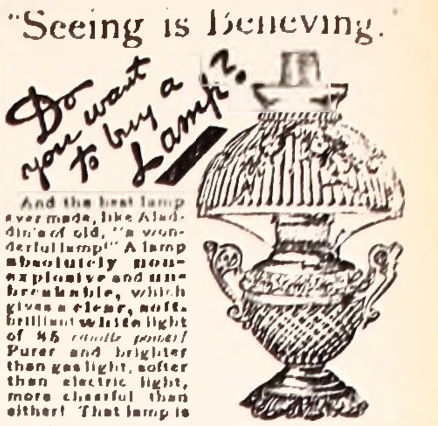
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TIMELY TOPICS.

L. BUCKSHORN.

The questions often asked by the element of mere curiosity in audiences of spiritualistic gatherings prove a deep loss to people who have come with a hungering heart for soul and mental food. A deep sense of personal bereavement is not lightened by an answer to an insignificant and wholly irrelevant question of a frivolous mind;—a body borne down by physical suffering and mental anguish finds little relief and but small solace in some subtle, abstract discussion of two plus two dimension, and others equally remote from sense and comprehension. The burden of this serious error lies mosty in the demand of such; but not wholly. An answer to an irrelevant question is always an invitation to more of the same nature. If an answer is refused to such in the first instance, a second is rarely needed to check this tendency. According to the consitution and personelle of speakers on spiritualistic rostrums—of necessity, then, pure and high—should be allowed the freedom to lecture on what his or her own intuitive sense realizes what the *soul* of his audience needs. The aim of each lecturer, resting the same upon individual goodness and purity, in accordance with the highest sense of justice and love of duty, should be character-building. In harmony to efforts of this nature alone can the merit of true success be attained. A rattling flow of vituperate eloquence upon the course of conduct of some unfortunate, a little further back in the dark than we in the light o' break o' day, is but a weak trellis for the outreaching tendrils of some climbing soul. Be not less fervent in the denunciation of the wrong, nor less strong in the maintenance of right and duty, but crush not when nourishment is needed—elevate, edify. In a letter from a friend, urging the adoption of and adaptability to the liberal ministry, who himself is holding a foremost place in the front rank of the liberal church, and contending strongly for the cause of humanity, we take the following extract, sounding, we think, the true note of what ought to be every public speaker's life effort:

> "I am becoming more and more convinced that it is not theology of any sort—liberal or otherwise—that the world needs so much as it needs to be kindled by the spirit of consecration and self-sacrifice. The final question is, after you have preached to a man Sunday after Sunday, and never so eloquently, what have you done for his CHARACTER? I am coming to feel more and more that the highest compliment a preacher can have is that which shines through the face of some listener touched by by his words with a deeper sense of duty and a completer consecration. All talks on Liberalism or Conservatism are useless unless they lead to, and at last touch, the centre of the life—the characters of those to whom we speak.

* * *

Bishop-Elect Phillips Brooks, preaching on "The Lessons of the Deluge," said:

> "There may come back times of superstition, but it will be another superstition. The skepticism of the nineteenth century has been better than was that of the eighteenth. It is honester, more candid, more ready to see the truth, more full of deep, even if a narrow, spiritual impulse. Beautiful is it to see that in the advancing skepticism of each new age; nobler and better than in ages past. There is a prophecy of the time when the world shall be skeptical no longer."

If this prediction refers to the creeds it will be when "the mists—theological myths—have rolled away." The spirit of that skepticism, of which the Bishop speaks, must of necessity be candid, honest and tolerant; first, because it is, generally, an intelligent minority; second, it is the prelude to the newer, higher truth. It has ever been the strong irresistible opponent of the sluggish philosophy, "Whatever is, is best." The world would still have been a stagnant putrescent mental pool if the winds of skepticism had not "moved the waters," and forced an outlet for doubt. The danger of any institution needed for the welfare of mankind lies not in the consevvatizing belief that the highest degree of unfoldment has been reached, but in the active research and investigation that beholds no limitation upon that higher eminence which is in the future. This has been the stamping ground between the adherents of "revealed" ? and natural religion. Advocates of natural religion—the performance of the duties of life—claim that "revealed" religion allows no improvement and progross of man, as it assumed a finality of the spiritual by a belief in its teachings. This is, then, the cause of the ever-progressive, upward-striving nature of man, asserting itself in continual protest against the limitations and restrictions of the creeds of revealed religion. One is life guided by experience; the other, life led by hearsay. Honest skepticism, investigating skepticism, has been a help, not a hindrance. May heaven ever spare us from the time when a doubt of this nature shall die out! Mental stagnation, pestilence, death!—the ideal of Russian despotism realized—Byron's dream of darkness outdarkened.

* * *

Some time ago when the announcement was made that George Parsons Lathrop, with his wife, the daughter of Nathaniel Hawthorne, had joined the Roman Catholic Church, it was generally denied. He has since, however, confirmed the statement. In the *Christian Register*—Unitarian—of June 18th, he contributed a solicited contribution of eight columns on, "Some Reasons for Becoming a Catholic." He prefaces his "*reasons*" with the statement that they have not been written as an apology or a challenge. Very well. After all his wanderings in the churches of man he found only weariness, and then he came as "though inevitably—yet not weekly, but with my whole understanding—into the Holy Catholic Church, the Church of God founded by Christ." Prior to coming to this one, he could find in none "a serene ardor, a sincere humiliation, a true devotion coming some where near the ideal of the great Christian Church," although these churches included in their congregation "a great number of good, true, cultivated, or uncultivated pious people of admirable character, whose virtues I might emulate for a life time, perhaps, without being able to equal them, yet were so full of their own independent personal judgment and sufficiency to themselves that they could not humble themselves completely before God." These churches with all their contrition and self-abasement, treated God rather at a distance, dreading if they showed Him too much of this conduct, it might deprive them of "their dignity, their integrity of private judgment, their rights as human beings." German speculative philosophy, although beautiful, was wholly inadequate. It was like a squirrel in a rotary cage, you might make yourself believe you were going round while you worked, but when it ceased, you found yourself in the same place from where you started. Science terminates in a mystery a complete, to him, as the Trinity or Transubstantiation. It fails to give us the connecting link between the natural and supernatural. Why? And thus he solves the great question—"Because they have not the means, and never will have so long as they deny or decline the divine mediation through Christ." Protestantism is always on the eve of revolt or in open rebellion; despairing of ever finding in it a "realization of order, the stability of a complete and governing truth." In Catholicism he expected to find the other extreme—a bigoted and unreasonable conservatism, although he knew from history, that much and the best of modern civilization and enlightenment came originally from the Church. His investigation proved there was no narrowness and arrogance in this church. It does not consign to perpetual punishment those who differ from it—Gracious! how benign!—as it recognizes God's mercy as infinite. The only and special function of the Church is to point the way laid down by Christ and that it is that way and to see that those on it walk straight and fulfill the duties assumed. Other churches, generally, accept the mediation of Christ as a path between the depravity of sinful man and the wrath of God, but with so many fault-findings "that their bridge becomes at last as unsubstantial as the rain-bow bridge upon which the heroes were supposed to walk into the Norse Valhalla." What weak crutches! But something more substantial. The Catholic Church provides a better, more solid structure, received from Christ and the Apostles, brought down from successive generations of holy men, fortified by ample documentary evidence from the early Fathers.

He condones the abuses of this Church in the past and present, by stating that it has through all the ages been loyal to God, "uniting us with him through the actual indwelling of Christ and original commission." On Transubstantiation—the literal presence of Christ in the wine and bread—he quotes Emerson: "To eat bread is one thing and to love the precepts of Christ is quite another;" but Christ said, "Take, eat: this is my body." Indulgences are not a pardon for sin, but the remitting of certain penances. The pope's infallibility is not personal, but simply *ex cathedra* when he speaks for the whole church as to faith and morals. These are his "reasons," condensed from an eight-column article, for joining the Holy Catholic Church. We make no comment, save that its claim to apostolic succession brings to our mind an anecdote of Sidney Smith, the English wit and preacher. Asked one night at a gathering if he believed in apostolic succession he replied: "Undoubtedly. How else would I account for the Bishop of H—— from *Judas Iscariot!*" In the light of history, let us reverently suggest the H. C. C. may claim descent from the same.

* * *

In the preceding summary of George Parsons Lathrop's "reasons" for joining the Roman Catholic Church we abstained from commenting on some of the unreliable and innaccurate historical statements made. In place of it we submit the following. About the year 1849 a beautiful young girl, Barbara Ubyrk, was forced to enter the Carmelite convent at Cracow, Austria. She belonged to the nobility, and had fallen in love with an officer of Lancers, who had neither rank, title nor fortune. To prevent a marriage, she was incarcerated in a convent. After a lapse of twenty years, a brother made inquiry about his sister at the convent. With an evasive shrug he was told she was dead. Horrified at the secrecy which covered his sister's death, he begged the venerable Archbishop's assistance. The Archbishop was refused admission. The government next took the matter up; but the Abbess of the convent availed herself of the inviolability of convents, and refused the government admission. The police, then, assisted by a battalion of gendarmes, under the charge of Count Spaur, forced an entrance into the convent amid a shower of stones from the infuriated nuns, against whom they dared not fire. Vainly searching the portion of the convent above the ground, the party descended into the dungeons, fifteen feet under the ground. From a dark, damp, half-walled-up cell, in a narrow stone passage, the awe-stricken investigators heard alternate groans and moans, much like a beast in deepest agony. By the light of their torches, in a cell seven paces long and six paces wide, they discovered a naked women, with long disheveled hair, crouched in a corner amid an almost unendurable filth and vermin! When she was approached she screamed, vigorously clawing the granite walls with her talon-like fingers. Her feet and hands were shackled; her body covered with ulcers. Stark mad! A raving maniac! was beautiful Barbara Ubryk—of sense devoid; speechless from *nineteen years' isolated incarceration in this living tomb of mental agony and physical torture!* Barbara "merited" this because the Abbess had discovered her correspondence with the one whom she loved and for whom her heart yearned. The most sacred feelings, the tenderest behests of love, obedience to these a crime? The unimpeachable honesty of the history of Roman Papalism bows her head and stutters a reluctant, Yes. With the help of the nun who had betrayed Sister Barbara, the Abbess had built this cell,

> "With its walls dark, damp and cold,"

leaving a square hole in the wall through which bread and water made their way three times a week! The moans, the groans, the mad howls, the raving shrieks were explained away by stating these dungeons were haunted! Sister Barbara was washed, cleaned and dressed and taken to the Lunatic Asylum at Cracow in 1869. A correspondent of the New York *Times*, describing her on his visit to Cracow in 1876, states that she occupied a large sunny room, filled with birds and blooming flowers. Gentle treatment and kind attention had restored her to a white-haired, healthy woman, but neither her reason nor her speech. She was incapable of any emotion, apparently oblivious of past, present and future.

Listen: Rome, pope and priest and laity! this woman, God's creature, last month returned to the bosom of Father Abraham, to use the beautiful parabolic language of the Christ. In that land with justice and no vicarious atonement shall the Dives of the Church appeal in vain to the Lazarus for the moisture of a drop of water to cool his tongue? Again, Rome, know ye not that the same authority who gave Peter the power to bind in heaven what was bound on earth, and to loose what was loose,—the rock of the church—also said, in effect, that whosoever doeth the least injury to one of these children, injureth my Father which is in heaven? If the whole is equal to all of the parts, as Mr. Parsons claims, Rome, who is responsible for the Cracow riots and bloodshed, of which this woman was the innocent cause. Read, Rome, in the gospel according to St. Luke xvi. 15: "Ye are they which justify yourself before men; but God knoweth your hearts; for that which is highly esteemed among men is an abomination in the sight of God."

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ON MATERIALISM.

The following is a *passus* from an editorial in the Open Court, of Chicago:

"Col. Shipman, in speaking of the 'omneity of matter,' says among other curious things:

> "Mind is material.
>
> "Immaterialize consciousness and you abolish matter.
>
> "With material things, if there are such things, science has nothing to do; to deny this is to cut loose from the sheet anchor of fact.
>
> "Matter is the sheet anchor of fact.

"Col. Shipman's propositions about the 'omniety' of matter and the materialty of mind remind me of a most interesting episode in the history of philosophy. Feuerbach, the enthusiastic prophet of an idealized materialism, confounded thought with the phosphorous substance of the brain. His dictum has become famous. Without phosphorous, no thought. He declared that man is what he eats. *Der mensh ist was er isst.* The elevation of the soul, accordingly should not be expected to be accomplished by the church, but by the kitchen; *die Kuche* not *die Kirche* will save us. Why not feed on fish if in that way man can become a genius? The progress of mankind would depend on more phosphoric diet than meat. This was a queer perversion of thought in a brilliant mind which was aglow with a holy fervor for a religion of mankind! Yet Feuerbach's materialism was outdone by Carl Vogt, one of the most ingenious, witty and sarcastic writers of the nineteenth century, if not of all ages. Carl Vogt had a peculiar knack of being pointed in all his utterances, and he formulated his philosophy in words which stuck in the minds of the people, and have become famous all over the world. He said: 'Thought is a secretion of the brain. Thought stands in the same relation to the brain as gall to the liver and urine to the kidneys.'

"Lotze wittily remarked in answer to this comparison, he had not known that the origin of thought was so uropoetical. Wolfgang Menzel, however, a champion of the darkest orthodox Christianity, but no less sarcastic than Carl Vogt, and often even more malevolent in his criticism (for instance of such men as Goethe and Schiller), declared that he did not wonder that kidney secretions and thoughts were equivalent, at least in Carl Vogt, and he called him an untranslatable name which, mildly expressed, reminds one of the famous fountain statue in Brussels, behind the Hotel de ville—so shocking to English lady travelers.

"Incidentally it may be mentioned that Carl Vogt's idea had been expressed in almost the same words by Cabanis, who spoke of the brain as producing '*la secretion de la pensee.*'

"Before we expose the absurdity of this proposition, we must recognize its truth. Thinking, objectively considered, is as much as any other activity of the human organism, a physiological process. When a man thinks, we know at the same time some material particles of the brain are in motion. Herein lies the correctness of Vogt's comparison, and herewith it ceases. For thought unlike gall is not a secretion. Gall is a substance, but thought is not a substance. Gall is a special kind of organized matter, but thought is not matter. If it were, we might bottle it or preserve it in tin cans. What a fine prospect to buy canned thought at the grocers!

"It is for this reason that one of the greatest chemists, a man who should know what matter is (Baron Justus Liebig), designated the materialist as philosophical dilettanti. And this judgment is partial in so far only as the same is true of the Spiritualists who make spirits and the Platonists who make pure forms, the all-embracing realities of the world.

"Matter, force, mind, spirit, form, feeling, are mere abstractions. To look upon any of these in their kind most general terms as something else than terms or mental symbol, to look upon them as 'omnieties' or all-comprehensive realities, is a self-mystification and will lead either to occultism or to agnosticism. Indeed, Col. Shipman's materialism is agnosticism. He looks upon matter as a mystery, and the mystery of matter, he says is absolute. Yet this absolute mystery is to him the condition of knowledge; it is the 'sheet anchor of fact.'"

Where will you go for the Summer?

As the heated term approaches this question occupies the minds of the public, and to aid our readers in deciding it, we propose in a brief article to give a few pointers as to the resorts reached by the picturesque Baltimore & Ohio R. R.

Leaving Cincinnati via the Baltimore & Ohio Southwestern R. R., a journey of a day, or a night, brings the traveler to the summit of the Alleghanies, where Oakland, Mountain Lake Park and Deer Park are located. Deer Park is a favorite spot for statesmen and men noted in science and literature. It was there ex-President Cleveland took his bride, and President Harrison located his summer capital. The nights are always cool, the surrounding scenery unsurpassed, and the hotel appointments and cuisine of the best quality.

In the Valley of the Shenandoah, Virginia, were enacted some of the most thrilling incidents of the late war, and at its head stands Harper's Ferry and old John Brown's Fort. Aside from its historic interest, in this valley are located an innumerable chain of springs of variable medicinal and chemical qualities, which combined with the pure air of the mountains, the beautiful scenery, and the comforts of the hotels, leaves little for the invalid or the pleasure hunter to wish for. The principal of these springs are Berkeley, Capon, Orkney, Rawley, Stribling and Rockbridge Baths, also the wonderful Luray Caverns.

Atlantic City, Long Branch and other ocean beaches on the New Jersey Coast are easily reached by direct rail connections with the B. & O. R R., while Bar Harbor, the White Mountains and other New England resorts are reached via the Poughkeepsie Bridge route, new Boston line of the B. & O., and the only way by which one can reach the farther New England points without a transfer through Boston.

The picturesque B. & O. maintains complete service of Pullman Buffet sleeping cars from St. Louis and Cincinnati to Washington, Baltimore, Philadelphia, New York and Boston; its trains are vestibuled from end to end and no extra charge is made for fast time on limited trains. For rates of fare, time of trains or information about any of the summer resorts, address the General Passenger Agent, B. & O. S. W. R. R.

Talmage at Woodsdale Island Park.

The famous Dr. DeWitt Talmage will lecture Tuesday, July 14th, at Woodsdale Island Park, that peer of outing grounds, located on the Miami River, and reached only via the Cincinnati, Hamilton and Dayton R. R. The subject of his lecture will be "Is the World Better or Worse?" of which he will discourse in his inimitable manner. Special trains will be run all day to the island form Cincinnati, Dayton Middletown, round-trip tickets for which will be sold for the uniform rate of fifty cents from the cities mentioned and all intermediate points. Tickets will include railroad fare and admission to the grounds and lecture—the latter being set for 4 o'clock in the afternoon. Here is a grand opportunity to enjoy a day's outing at the glorious Woodsdale and hear Talmage, for the railroad fare alone and that but half the usual lecture fee.

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⁂

Bill Arp, the Georgia humorist, is sixty years old and the father of nine children.

⁂

A colored man was to be hanged at Tenton, Ga., and the landlord of a hotel in that town, with an eye to business, inserted the following advertisement in the Chattanooga Times:

> "Are you going to the hanging? The Blank House at Trenton, Ga., offers an excellent view to witness the execution. Stop at the Blank House, Trenton, Ga., when visiting the hanging on the 15th inst. Can see from all windows. Gallows within 150 yards. Meals 50 cents.—National Advertiser.

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An illustrated monthly journal, devoted to Spiritualism and Reform. Each number will contain portraits and biographical sketches of prominent mediums and spiritual workers of the Pacific Coast and elsewhere. Also spirit pictures by our artist mediums. Lectures, essays, poems, spirit messages and general information. Mrs. J. Schlesinger, Editor. Dr. Louis Schlesinger, Business Manager. Price, $2.50 per year; single numbers, 25 cents. Published at 841 Market st., San Francisco, Cal.

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CINCINNATI, O.

Mrs. Ida Pasteur returned to Ridge Farm, Ill. after a brief visit with her parents, Mr. and Mrs. John Rankin, of Hartwell, Ohio. During her short stay there she had the pleasure of again attending one of those very pleasant entertainments given by S. N. P. E. Club at the home of Mr. and Mrs. Morrison, at their elegant new residence at Mt. Auburn, Cincinnati, assisted by their daughters and niece, Miss C. Earl, of Louisville, Ky. It being the last of the regular season of the regular course of entertainments given by the club, nearly all the members were present and the regular program was followed until near the hour for departure. when the orator, Judge Carter, called Mrs. Pasteur forward and in behalf of the society presented Mrs. Pasteur a beautiful souvenir gold and silver spoon, ornamented and containing an elegant engraved view of the suspension bridge and the initials of the club together with those of the recipient. The beauty of the article and the untarnishing quality of the material is a fitting emblem of the kind sentiments of friendship and good wishes that accompanied it. Mrs. Pasteur was so greatly surprised that speech was not commandable to express her appreciation of the same, but this beautiful memento will always call to memory the several very pleasant evenings spent in the society of those good friends in Cincinnati and suburbs. X.

PSYCHIC RESEARCH SOCIETY.

The meeting of last Sunday was largely attended, as the announcement that "Prairie Flower" would deliver the lecture had been made the Sunday previous. This spirit guide of our beloved speaker, Mrs. Adah Sheehan, is a favorite with the attendants at Douglass Hall, and never fails to draw out a large audience when mentioned as the control of the services. Her lecture on this occasion was replete with telling points in favor of organization and education. Her wise and witty sayings, interspersed with beautiful word pictures, sublime, eloquent and practical illustrations were fully appreciated and applauded by this truly wide-awake audience.

The lecture over, we were favored with a number of psychometric delineations of character by Mrs. Sheehan, who, we believe, has no superior in this line. She then spoke earnestly of the work of the society and its mediums upon whose shoulders the work of the summer months must devolve, as she will not be with us. She spoke of her early efforts and asked the sympathy of all comers for the new workers, as she felt great good would come to all participants in the work. We expect to have aid from all the society mediums in those meetings, and that they may be productive of great good to those who remain at home for the summer. Mrs. Sheehan will be with us one more Sunday however. The meetings are free and the public are cordially invited.

EVA SAGMASTER. Sec'y.

J. Frank Baxter Closes his Work in St. Louis, Mo.

Monday, June 29th, Mr. J. Frank Baxter, of Boston, left St. Louis for his home in the suburbs of the former city. He is royally congratulated by all Spiritualists and many others of St. Louis for the success which has crowned his efforts during the month of June, notwithstanding its heat, the claimed unpopularity of Spiritualism in the city, and the numerous offsets and drawbacks which always attend the opening of the summer season. The exodus to summer resorts by lake, mountain or sea, for some time set in, had taken many Spiritualists and Liberalists from the city, yet the evening audiences attendant upon Mr. Baxter's lectures have been large from the first, and increasing, and the last Sunday evening, June 28th, the closing of the lecture season in St. Louis, saw at 8 o'clock an extremely large and, in many respects, representative audience.

The forenoon audience was small, as is a rule everywhere with day audiences where evening sessions are held as well. But although all are pleased and enthused often, with and by Mr. Baxter's lecture and magnetic delivery, yet the effort of the morning went beyond all. So trenchant in its thought, so needful in these times, and especially so applicable for the consideration of all Spiritualists in view of the situation that now is, that through a proposition publicly offered, Mr. Baxter was asked if the discourse could be published should means be tendered with the asking in pamphlet form for distribution at camps, conventions and among Spiritualists generally, and particularly among those of St. Louis. Mr. Baxter consented, and it is, by vote, understood that a committee under the backing of the Ethical Spiritual Lecture Society will see the matter is published, Captain E. Gould, chairman.

In the evening the large audience was most happily entertained with Mr. Baxter's vocal selections, very appropriate in matter and life with the lecture which followed, as was the poem, "The Lesson of a Dream."

The discourse had for its theme, "The Value of Phenomena," and matter, method and delivery were decidedly Baxterian, to coin a word; for no one can anticipate his course; he is decidedly original. The lectures are never rambling, but adhere close to the subject line; they are logical, are magnetically delivered, are forcible in their points, and conclude with convincing power, leading to beautiful peroration or poem in graceful ending. In reporting we attempt no synopsis of matter, for to do so would fall far short of justice to the subjects, much more to the man. Suffice it to say on this evening the large audience often applauded, and when he was ended the applause was hearty and prolonged.

At the close of the lecture some twenty minutes were devoted to matters of a business nature, necessitated on this closing night, in order to start understandingly and favorably the next season's work in the fall. During the work Mr. Baxter retired, but when finished he once more took the platform, concentrated the attention with a song, and began, carried through and terminated one of the most successful seances ever given, of its nature, in the city. It was more labored, as far as he as medium was concerned, for he was powerfully exercised. He thought it mostly owing to the great manifest anxiety of the audience he had to deal with. Let us cite one or two instances of the marked results: Mr. Baxter usually keeps the platform, but so strong were the attractions from the audience that neither he nor the seance guide of the spirit side could hold him, but frequently he would go from the stage directly to some party near or remote in the house and give the most astounding evidence of the power upon him. "I see madam," said he to a lady, approaching her, "a large cross laid athwart your breast. Its weight seems heavy. A figure one is suspended thereto and heavier is its weight. A figure two and its weight causes tears. A figure three, a figure four and five and six and seven and eight, then you are bowed with the weighty burden seemingly beyond endurance. A spirit approaches and lifts the cross above your head, you breathe easier. A light in rays streams from the cross up as far as can be seen. Look up, not to the cross, but beyond, and your burdens shall depart; all will be brighter. Let me take your hand."

Here Mr. Baxter clasped hands with the lady, "Now in the beams I read the name," spelling it "Samuel Henley." "It is my husband, my husband!" exclaimed she, bursting into tears. "Yes," said Mr. Baxter, "your husband, and he tells me for one, two, three, four, five, six, seven, eight years you have been buried in the Catholic Church; those years being greater and greater burdens and cares; the last seeming to be accompanied with the trial attendant upon the death of your husband, he who now addresses you. As soon as possible he set about relieving you; he lifted your burdens by making you think pleasanter thoughts; he lifted from you the great burden the cross imposed; he let in light; he led you to dare, little by little until you ventured among Spiritualists—here, and now, Lydia (here the lady sobbed afresh, for so familiarly was she called aright by a stranger, and in a place where possibly no one knew her Christian name), bask in the light of Spiritualism. It means freedom; it means consolation. Yes, Lydia Ann, it means life. I am Samuel Henley, your husband." Such a sensation as this aroused can be imagined, and when the lady arose and said "she was a Catholic, or at least had been for nearly eight years, that it must be that her husband had sought her from heaven; that the Catholic Church would have no more of her; that she should follow in Spiritualism's light." The house broke out with applause from its every part.

One more incident: After several descriptions including the pointing out of a man in the rear of the house and giving an excellent test and then sending a message to a friend, Mr. Baxter turned and said: "I can't resist! I must go! I know not what results may be!" He then stepped from the platform off to side aisle, and down the same half way. Stopping, he said: "There's a spirit here for one of you two, no, for both of you, so glad at last to reach you and convince you." The parties were a young and elderly lady. To the former Mr. Baxter said: "Is your name Mary?" "No sir," was the reply. "Well," said Mr. Baxter, "the spirit here of a Mr. Taylor (here the elderly lady exclaimed in surprise) comes to you and speaks the name of Mary so dear to him." "It's my father and Mary is my sister." "And Alice," said Mr. Baxter. "Another sister," was the reply. This man gives his name as Theodore and wants you madam, to the elderly one, to know he lives, is with you here to-night, and hopes this may be the doorway of bringing Spiritualism to a knowledge in your home. The lady was bowed in tears and her sobs and sounds were over the room. "Don't Theresa dear, don't, said the spirit familiarly, don't weep, for I live and I bring you joy." "I weep for joy," said the lady,—"I'm very happy, but it's so sudden—so overwhelmingly correct and convincing, I can't help it," and again she wept and appeared to faint. Her daughter fanning her said: Ma, Ma, dear Ma! Don't give way so. It must be Pa, but don't grieve him, or some thing similar as the reporter's ear caught it. A bond of sympathy seemed to hold the audience, and many eyes were moistened and hearts were moved. Much was said by Mr. Baxter. When reaching the platform again he turned and said: "It seems to me that father's mind dwells on one named for him. Isn't there a sister named for him?" "No, sir," hesitatingly answered the young lady. "Well," said Mr. Baxter, I see to letters V, and I want to ask what means Theodore V. and Alice V.?" "Oh. yes, yes! I didn't think. Excuse me. Yes; sister Alice's middle name is in perpetuation of father's." Again the great audience applauded, and expressions of wonder and astonishment were many from among the excited listeners.

With this seance of an hour's duration the meeting—yes, the meeting of the season closed. Although the hour was late nearly another hour passed before the many who would seek Mr. Baxter in congratulation, or consultation, or expression of regret that he must go, or to say good-bye, were through and left the hall.

A vacation of two months only will be taken by the St. Louis society, and then the new season will open. In September Mrs. Clara Field-Conant will be the speaker; in October Miss Jennie B. Hagan; in November ex-Rev. Moses Hull; and in December Mrs. Adah Sheehan. If Mr. Baxter comes in, and our people demand him and expect him, it cannot be until late into the season, for already much of his time is taken.

The thanks of every Spiritualists and lover of free thought in St. Louis are due, and without doubt are tendered Captain Joseph Brown, City Auditor, for his untiring zeal, his most generous heart and yet persistent spirit in inaugurating and maintaining so successful a lecture season as that just closed and in further offering such anticipations as he does for the coming season. He, with others, soon starts to visit several camps. Minnetonka is, we believe, his first objective point. But lookout for him, and whenever and wherever the name of Captain Josepn Brown, of St. Louis, is heard, know you have a right royal man in your midst, generous to a fault in his noble efforts to set the truth squarely before the people. Give him your hands, Spiritualists, your congratulations and your best will. Make him at home not only in your camps, but give him a right-hand seat with your chairmen and presidents at your gatherings. REPORTER.

The Teacher's Route to Toronto

Is via the Cincinnati, Hamilton & Dayton Railroad and its connections, to Toronto and return, on account of the National Educational Association meeting to be held in that city July 14th, 15th, 16th and 17th. The C. H. & D. the only line running direct from Cincinnati to Detroit, is the through-car link between the South and the North, and with sleeping cars on all night trains and chair cars on day trains, it invites the patronage of all teachers and their friends who want to go to the meeting comfortably and expeditiously. Ask your ticket agent via Cincinnati and the C. H. & D. For rates and for full information address any agent of the C. H. & D. or E. O. McCormick, General Passenger and Ticket Agent, Cincinnati, O.

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MOVEMENTS OF MEDIUMS.

Mrs. Adah Foye's present address is P. O. Box 517, Chicago, Ill.

Mrs. Virginia Rowe, of Jackson, Mich., will be at Haslett Park Camp.

Bishop A. Beals can be addressed at Londondery, Vt., until middle of July.

Dr. A. W. S. Rothermel's address for July is 388 Clifton Place, Brocklyn, N. Y.

Mrs. Lena Bible may be addressed at 417 Sixth street, cor. Perry, Detroit, Mich.

Mrs. C. C. Stewell will be among the excellent mediums who will attend the camp at Chesterfield.

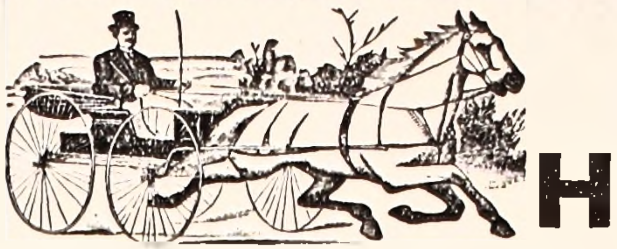
G. W. Kates and wife will be at the Indiana Camp, July 16th to August 10th. Address them at Chesterfield, Ind.

Lyman C. Howe spoke at East Saginaw on the 28th, and at Owoso on the 30th ult., and again at the first named place on the 5th of July.

Dr. U. D. Thomas, of Grand Rapids, has decided to spend two weeks at Haslett Park during the coming season. He is a medium of fine abilities.

Those who wish to reach Hudson Tuttle by telegraph should send their messages to Ceylon, O., as there is less delay than sent direct to his P. O., Berlin Heights, O.

Dr. H. G. Hawkins, Magnetic Physician, 149 State street, Springfield, Mass., will be at Lake Pleasant during the August meeting. Due notice of location, will be given in this paper.



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IN COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. IT CANNOT FAIL. If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without the slightest injury or unpleasant feeling when applied or ever afterward. —MODENE SUPERCEDES ELECTROLYSIS—

—Recommended by all who have tested its merits—Used by people of refinement.—

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene, which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, $1.00 per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received the same as cash. ALWAYS MENTION YOUR COUNTY AND THIS PAPER.

LOCAL AND GENERAL AGENTS WANTED. MODENE MANUFACTURING CO., CINCINNATI, O., U. S. A. MANUFACTURERS OF THE HIGHEST GRADE HAIR PREPARATIONS. You can register your letter at any Post-office and insure its safe delivery. CUT THIS OUT AS IT MAY NOT APPEAR AGAIN

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Mrs. A. E. Kibby is at home at 13 Cottage Terrance, Mt. Auburn, till July 20th, when she will leave for the Cassadaga Camp Meeting till August 30th. She then goes to Illinois for September and October.

Mrs. J. C. Imlay, the well-known Magnetic healer, of Greensburg, Ind., will attend the Indiana Camp Meeting held by the State Association of Spiritualists at Chesterfield, Ind. Mrs. Imlay has been very successful in treating rheumatism and neuralgia, and will no doubt do her share in keeping the camp in a healthy condition.

Mrs. H. S. Lake, who closed the third season of her regular service with the Fraternity Society of the First Spiritual Temple, Boston, on Sunday, June 28th, is engaged to speak at the camps of Parkland (Pa.), Harwick and Onset, (Mass.), Cassadaga (N. Y.), Niantic (Conn.) and Sunapee (N. H.). Present address, 52 Worcester street, Boston, Mass.

Oscar A. Edgarly is engaged for July to speak and give tests for the Liberal Hall Spiritualist Society, West Hampden. Me. Expects to visit Cassadaga Camp, N. Y., in August. Would like to hear from societies either East or West, who are desirous of employing trance speakers and test mediums for the seasons of 1891–92. Address Newburyport. Mass.

Camp Meetings for 1891.

Below will be found a list of places, with time and length of session, of the out-door gatherings of Spiritualists for the present year.

CAPE COD CAMP MEETING—Harwich Port, Mass. July 12th to 26th inclusive.

CASSADAGA LAKE, N. Y.—The Twelfth Annual Meeting of the Cassadaga Free Lake Association commences July 24th and closes August 30th.

CLINTON (IOWA) CAMP MEETING.—Commences August 2d to August 30th inclusive.

HASLETT PARK (MICH.) CAMP MEETING—Commences July 29th to August 31st inclusive.

LIBERAL (MO.) CAMP opens August 15 and closes September 15th.

LAKE PLEASANT, MASS.—The Eighteenth Annual Meeting of the New England Spiritualists' Camp Meeting Association meet July 25th to Aug. 30th inclusive.

LAKE MINNETONKA, MINN.—The Camp meeting will be held under the auspices of the Northwestern Spiritualists during the month of July.

PARKLAND, PA.—The Thirteenth Annual Meeting opened June 14th and will continue to Sept. 10.

ONSET BAY, MASS. The Fifteenth Annual Camp Meeting commences July 12th and closes Aug. 30.

QUEEN CITY PARK, VT.—Meeting commences August 2d and continues to September 6th.

SUNAPEE, N. H—Meeting commences August 2d and closes August 30th.

SUMMERLAND, CAL.—Camp opens September 6th and closes on the 27th.

THE INDIANA CAMP MEETING will be held in their grove near Anderson, Ind., under the auspices of the State Association, from July 16th to August 10th inclusive.

TEMPLE HEIGHTS, NORTHPORT, ME.—Opens August 9th.

VERONA PARK, ME.—Meetings will be held during the last two weeks in August.

VICKSBURG, MICH.—The Eighth Annual Meeting will be held on August 6th, continuing over three Sundays.

Testimonial.

Grand Rapids, Mich., July 7, 1891.

B. F. Poole, Dear Sir:—It gives me great pleasure to inform you that your Melted Pebble Spectacles reached me all right. They fit my eyes perfectly. Can read No. 10 of "Directions" with perfect naturalness. Have laid my old spectacles one side, as I can use yours for hours without tiring my eyes. I freely and fully recommend your clairvoyant gift to determine the power of glass needed for anyone's eyes. With heartfelt thanks. I am, dear sir,

Respectfully, J. W. KENYON.

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FOURTH PAGE—The Veteran Spiritualist Union, Mrs. M. T. Longley; Reliability; American Psychical Society; There is no Death; Questions and Answers, J. Clegg Wright; The Dark Proves the Light, J. O. Barrett; Personals; Investigation; News Items.

FIFTH PAGE—Society Correspondence; Advertisements.

SIXTH PAGE—Correspondence from New York, Illinoise and Colorado; Advs.

SEVENTH PAGE—Timely Topics, L. Buckshorn; On Materialism; Railroad Excursions; Advs.

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CLINTON

CAMP MEETING,

The Ninth Annual Camp Meeting of the Mississippi Valley Spiritualist Association will be held at MT. PLEASANT PARK, CLINTON, IOWA, commencing August 2d and closing Sunday, August 30, 1891.

The following first-class talent has been secured for the season, affording a golden opportunity for investigators:

SPEAKERS:

Prof. J. S. Loveland, Mrs. R. S. Lillie, Lyman C. Howe, Mrs Adah Sheehan, Prof. W. F. Peck, Mrs. A. H. Luther, Rev. T. W. Woodrow.

MEDIUMS:

Full Form Materialization—Mrs. Effie Moss, A. Willis, Mrs. Bessie Aspinwall.

Slate Writing—Mrs. S. F. DeWolff, Mrs. O. A. Blodget.

Psychometrists—Dr. J. C. Phillips, Prof. A. B. Severence.

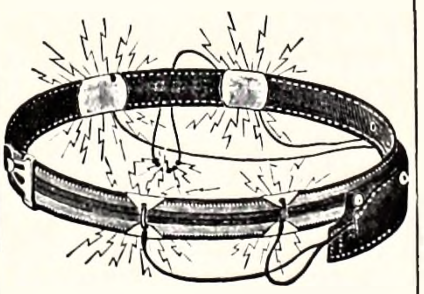
Clairvoyants—Mrs. A. H. Sain, Mrs. Mary A. Tussey, Dr O. G. W. Adams, Dr. Truman Babcock, and many other Test, Business and Healing Mediums will be present.

Frank N. Foster, the spirit photographer, will be present the entire season.

Edgar W. Emerson, the most noted platform test medium of the day will be present the last week of the camp and give public tests daily.

All will be made welcome and everything possible done by the management to make everyone comfortable and happy.

For circulars or additional information address L. P. Wheelock, Supt., Box 2273, Moline, Ills , or Will C. Hodge; Secretary, No. 7 Centre avenue, Chicago, Ills., until July 20th; after that date to Mt. Pleasant, Park, Iowa. 8 8



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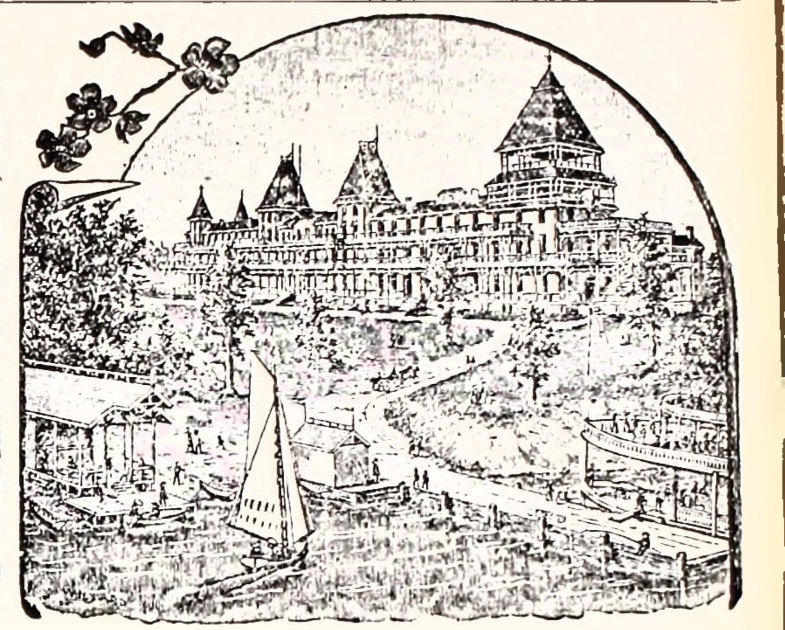

LAKE PARK HOTEL,

LAKE MINNETONKA, MINN.

During the month of July the Northwestern Spiritualist Camp Meeting will be held on most beautifully selected grounds in the immediate vicinity of the hotel. Some of the most prominent speakers and mediums in the country have been engaged. Among them we notice the names of Mr. Moses Hull and Mrs. Mattie E. Hull, inspirational speakers, composers and authors; Mrs. Ada Sheehan, inspirational speaker and platform test medium; Mrs. Anna Orvis, inspirational speaker and psychometrist; Mrs. H. S. Slosson, the wonderful test and business medium; F. N. Foster, of Cincinnati, the spirit photographer; A. Willis and Mrs. Bessie Aspinwall, mediums for full form materialization; Hugh R. Moore, independent voice trumpet and etherializing medium; C. J. Barnes, trumpet; Dr. A. B. Dobson, spirit physician of world-wide fame; and many test, business and healing mediums from St. Paul, Minneapolis and abroad. All will have an opportunity to investigate the peculiar claims of these peculiar people. A rate of one fare for the round trip has been made with the railroad companies by the Christian Endeavor Society, good for sixty days, giving all a chance to visit these beautiful cities and the Northwest, and attend the Christian Endeavor Convention and Spiritualists Camp Meeting.

Lake Park Hotel will be open for the reception of guests on and after June 1st, and will be kept as a first-class family hotel.

For Rates and other information, address S. N. ASPINWALL, Manager.

Weekly Rates, $7 00 to $10.00. Transient, $2 00 per Day.

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Henry W. Sinclair,

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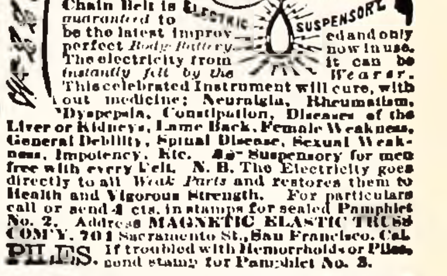

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